435

AN HANDFVLL OF GLEANINGS out of the BOOK OF EXODUS.

Probable ſolution of ſome of the maineſt ſcruples, and explanation of the hardeſt places of that *BOOKE*.

Scarcely given by any heretofore.

By JOHN LIGHTFOOT, *Staffordienſis, Miniſter of the Goſpel at* St. Bartholmew Exchange, *London.*

LONDON,
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TO
My Deare, Loving, and deſervedly eſteemed Friends, the Inhabitants of *Bartholmew Exchange*, *LONDON*,

Truth and Peace, Grace and Glory.

I Muſt ever mention both in private to God, and in publike to the world, the love and favour which I have received from your Congregation, how when I was unknowne, ye owned me, when a ſtranger, ye tooke me in, when exiled from mine owne, ye made me yours; and that not onely with extraordinary readineſſe, when we firſt did meet, but with conſtant and continued tenderneſſe ſince our meeting: I ſhall ever ſtrive to the utmoſt of my deſires, and indevours, to make acknowledgement of ſuch receipts, and what I ſhall faile of in thoſe, to make them up in prayers, and thankes. This preſent mite that is tendered to you, accept as pledge and earneſt of all theſe, the value of it is

as small as the volume; but what it wants of worth and Learning, conceive to be supplyed with observance and gratitude. The multitude of Expositions upon this Booke of Exodus, *hath made this of mine so very little; for to set downe what they had done before, were an idle labour, and to finde out something that they had not set downe, was a labour as difficult; what I have done here in this kinde, I referre to the Reader; although I my selfe be setled and satisfyed in the most of them, yet shall I not put them upon the beleefe of any, further than their due examination, and strength of reason shall make their way.*

Novemb. 28. 1643.

From my House in the upper end of Moore-Lane.

Yours, ever ready to observe and serve you in the Lord,

F. L.

AN HANDFVLL OF GLEANINGS out of the BOOK OF EXODUS.

SECT. I.

Israel afflicted in Ægypt about 120. *yeares.*

FROM the giving of the promise to *Abraham*, *Gen.*12. to the deliverance out of Ægypt, and the giving of the Law, were 430 yeares, *Exod.*12.40. *Gal.* 1. 17.

This summe of yeares divided it selfe into two equall parts, for halfe of it was spent before their going into Ægypt, and halfe of it in their being there. Two hundred and fifteene yeares were taken up before they went into Ægypt, thus: From the promise given to *Abraham*, to the birth of *Isaac*, five and twenty yeares; compare *Gen.* 12. 4. with *Gen.*21. 5. From the birth of *Isaac* to the birth of *Jacob*, threescore, *Gen.* 25.26. from thence to their going downe into Æ-

gypt a hundred and thirty, *Gen.* 27.9. The other two hundred and fifteene yeares they spent in Ægypt, namely ninety foure, betwixt the death of *Leui* the longest liuer of all the twelue Tribes, and a hundred twenty one betwixt his death and their deliuerance.

For *Leui* and *Ioseph* were both borne in the seuen yeares of *Iacobs* second apprentiship, *Gen.* 29 & 30. *Leui* in the fourth, and *Ioseph* in the seuenth, so that there were three yeares betweene them. Now *Ioseph* when his Father and brethren came downe into Ægypt was nine and thirty yeares old. Compare *Gen.* 41. 46.51. and 45.6. And then was *Leui* forty three. *And Leui lived an hundred thirty and seuen yeares, Exod.* 6. 16. out of which those forty three being deducted which he had spent before their comming downe into Ægypt, it appeareth they were in Ægypt ninety foure yeares before his death: And those ninety foure being deducted out of the two hundred and fifteene, which they spent in that land, it appeareth also that a hundred twenty one yeares passed betwixt his death and their delivery, and till his death they felt no affliction, *Exod.* 1.6,7,8.

SECT. II.

The 88. & 89. Psalmes, penned in the time of this affliction.

THese two Psalmes, are the oldest peeces of writing that the World hath to shew, for they were penned many yeeres before the birth of *Moses*, by two men that felt and groaned under this bondage and affliction of Ægypt, *Heman* and *Ethan*, two Sonnes of *Zerah*, 1 *Chron.* 2.6. In *Psalme* 88. *Heman* deploreth the distresse and misery of *Israel* in Egypt in most passionate measures; and therefore titles his Elegie, *Gnal Mahalath Leannoth, concerning sicknesse by affliction*, and accordingly he and his brethren are called the Sonnes of *Mahol*, 1 *King.* 4. 31. In *Psal.* 89. *Ethan* from the promise, *Gen.* 15. sings joyfully their deliverance, that the raging of the Red Sea should be ruled, *vers.* 9. and *Rahab* or Ægypt should be broken in pieces, *vers.* 10. and that the people should heare the joyfull sound of the Law, *vers.* 15.

Obiect.

Object. But *David* is named frequently in the Psalme, who was not borne of many hundreds of yeares after *Ethan* was dead.

Answ. 1. This might be done Prophetically, as *Samuel* is thought to be named by *Moses*, *Psal.* 99. 6. for that Psalme according to a rule of the Hebrews, is held to have been made by him.

2. It will be found in Scripture, that when some holy men indued with the Spirit of God, have left pieces of writings behind them, indited by the Spirit, others that have lived in after times, indued with the same gift of Prophecy, have taken those ancient pieces in hand, and have flourished upon them, as present, past, or future occasions did require. To this purpose, compare *Psal.* 18. & 1 *Sam.* 22. *Obadiah*, & *Jer.* 49. 14. & 1 *Chron.* 16. & *Psal.* 96. & 105. & 2 *Pet.* 2. and the Epistle of Saint *Jude*. So this piece of *Ethan* being of incomparable antiquity, and singing of the delivery from *Ægypt*, in after times, that it might be made fit to be sung in the Temple, it is taken in hand by some divine Pen-man, and that ground-worke of his, is wrought upon, and his Song set to an higher key; namely, that whereas he treated onely of the bodily deliverance from *Ægypt*, it is wound up so high as to reach the Spirituall delivery by Christ, and therefore *David* is so often named from whence he should come.

SECT. III.

The words of the Hebrew Midwives not a lye, but a glorious confession of their faith.

THEY were Hebrew Midwives, but Ægyptian Women. For *Pharaoh* that in an ungodly Councell had devised and concluded upon all wayes, whereby to keepe the Israelites under, would not in such a designe as this, use Israelitish women, who he knew were parties in the cause against him; but he intrusteth it with women of his owne Nation. They are named for their honour, as *Mark.* 14. 9. that wheresoever the Gospel or the Doctrine of Salvation should be Preached, this fact and fact of theirs should be published in memoriall of them.

The Midwives said unto *Pharaoh*, *Because the Hebrew women*

are not as the Ægyptian women, for they are lively, &c. These words of theirs, proceeded from the same faith, from whence had proceeded their work of charity, the childrens preservation. And so farre are they from being a lye, that they are so glorious a confession of their faith in God, that we finde not many that haye gone beyond it. And the things they spake of, so farre from false, that they were most admirably and miraculously true and really done. They saw in very deede the immediate hand and helpe of God, plainely and really shewed to the Hebrew women in their labour, and that whereas other women naturally in that case are weake, fainting, and long in paine, these were strong, lively, and soone delivered. For as the strength of the promise shewed it selfe in the Males of *Israel*, in that, the more they were pressed under servitude, & afflicted, the more were they able for generation, *vers.* 2. *Act.* 7. 17. So did the strength of the promise shew it selfe upon the women, in that they were delivered of their children with a supernaturall and extraordinary ease and quickneſse: Therefore the Midwives boldly stand out to *Pharaoh*, to the venture of a Martyrdome, and plainely tell him, that since they were not in travell as other women, but lively, and strong, and had soone done, it could bee nothing but the immediate hand of God with them, which hand they are resolved they will not oppose for all his command, lest they should be found to fight against God. For this confession so resolutely and gloriously made before *Pharaoh*, and for their fact answerable; *God made them houses, because they feared him*, *vers.* 21. that is, married them into the Congregation of *Israel*, and built up Israelitish Families by them.

SECT. IV.

Moses his birth, supernaturall. Exod. 2. 2.

MOSES was borne when his mother by the course of nature was past child-bearing: For if *Levi* begat *Jochebed* at an hundred yeeres old, which is hardly to be conceived, as *Gen.* 17. 17. yet is *Jochebed* within two of foureſcore when she bare *Moses*. But it was more then probable that she was borne long before

before *Levi* was an hundred, unleſſe we will have *Levi* to be above halfe a hundred yeares childleſſe, betwixt the birth of *Merari* and *Jochebed*: And thus the birth of *Moſes* was one degree more miraculous, then the miraculous and ſupernaturall birth of the other children of the Hebrew Women, and ſo was his brother *Aarons* not much leſſe wondrous. Shee then having a goodly childe, at ſo great an age, ſaw the ſpeciall hand of God in it, and therefore labours his preſervation againſt *Pharaohs* decree: for by Faith ſhe knew he would be preſerved for ſome ſpeciall inſtrument of Gods glory, but the manner of his preſervation ſhe knew not yet.

SECT. V.

Our Saviours allegation of Exod. 3. 6. in Luk. 20. 37. cleared.

MOSES in *Midian*, under the retiredneſſe of a Paſtorall life, giveth himſelfe unto contemplation of divine things; in one of thoſe raptures, God himſelfe appeareth viſibly to him in deed; and that in a flaming fire, now he is about to performe the promiſe, as he appeared to *Abraham* when he made it: *and it came to paſſe, when the Sunne went downe, and it was darke, behold a ſmoaking furnace, and a burning Lampe that paſſed betweene thoſe peeces. In the ſame day the Lord made a Covenant with Abraham*, Gen. 15. 17, 18.

The words which Chriſt here uſeth to *Moſes* in the buſh, he urgeth againe to the Jewes, whereby to evince the Reſurrection, *Luk.* 20. 37. *And that the dead are raiſed, even Moſes ſhewed at the buſh, when he calleth the Lord, the God of Abraham, the God of Iſaac, and the God of Jacob, for he is not a God of the dead, but of the living*: which words indeed doe inferre the reſurrection as they lie in themſelves, but farre more clearely, if they be laid to, and compared with the Jewes owne doctrine and poſition.

Rabbi Simeon Ben Jochai ſaith, the holy bleſſed God nameth not his name on the righteous in their life, but after their death, as it is ſaid, to the Saints that are in the earth, Pſal. 16. 3. *When are they Saints? when they are laid in the earth: For all the dayes that they live, the holy bleſſed God joyneth not his name to them: And why? becauſe the holy*

blessed God trusteth them, not that evill afflictions will not make them to erre; but when they be dead, the holy blessed God nameth his name upon them: But behold we find that he nameth his name on Isaac the righteous whilst he liveth, for so he saith to Iacob, I am the Lord God of Abraham thy father, and the God of Isaac. Rabbi Barachiah, and our Doctors: our Doctors say, He saw his dust, as it was gathered upon the Altar, and Rabbi Baruchiah saith, since he was blind of his eyes, he is reputed as dead, because he was shut up in the midst of the house. Rabbi Tanch. in Gen. 28. Rabbi Menahem in Exod. 3.

SECT. VI.

The power of Miracles, Habbak. 3. 2. & Acts 19. 2. *explained.*

THe gift of Prophecie or Foretelling things to come had beene in the Church since the fall of *Adam*, and now are Miracles added because of unbeliefe: For observe that when *Moses* saith, *Behold they will not beleeve*, the Lord immediatly answer, What is that in thine hand? This double faculties being given here to *Moses* the first Prophet of the Church of *Israel*, it also descended to a succession of Prophets in that Congregation from time to time. But with this excellent gift it was also given *Moses* himselfe to know, and so likewise them that did succeed, that they had this double power not from themselves, but from another: *Moses* his stammering tongue taught himselfe and them so much for Prophecie, and his leprous hand taught so much for Miracles. This succession of Prophets began from *Samuel* and ended in the death of *Christ*, *Acts* 3. 24. Not that there were not Prophets betwixt *Moses* and *Samuel*, but because they were not expressed by name, as also because vision in that space of time was exceeding rare, 1 *Sam.* 3. 1.

Now from the beginning of the rule of *Samuel* to the beginning of the captivitie in *Babel*, were foure hundred and ninetie yeares, and from the end of that captivitie to the end of Christs life upon earth, were foure hundred and ninetie yeares more. The seventie yeares of captivitie betweene, which were the seventh part of either of these two Numbers, that lay on either side, are called by *Habbakkuk*, *The middest of yeares*, namely from the beginning

beginning of Prophecie in *Samuel* to the ſealing of Prophecy in the death of Chriſt. *Revive thy worke in the midſt of the yeares, in the midſt of the yeares make knowne.* Then was it juſtly to be feared that the ſpirit of Prophecy would quite have ceaſed from *Iſrael* when they were captived among the Heathen. This made the Prophet to pray ſo earneſtly, that God would preſerve alive, or *revive* his *worke* of *Miracles* in the middeſt of yeares, and in thoſe times of captivitie, that he would make knowne things to come by that gift of Prophecy. And he was heard in what he prayed for, and his ſupplication tooke effect, in the moſt propheticke and powerfull Spirit of *Daniel*.

The Jewes had an old maxime, *that after the death of Zacharie, Malachi and thoſe laſt Prophets, the Spirit of God departed from Iſrael and went up.* So that from thence forward, prediction of future things and working of miracles were rarities among them. To this aimed the anſwer of thoſe holy ones, *Acts* 19. 2. *We have not ſo much as heard whether there be any holy Ghoſt.* Not that they doubted of ſuch a perſon in the Trinitie, but that whereas they had learned in their Schooles, that the holy Ghoſt departed away after the death of *Malachi*, they had never yet heard, whether he was reſtored againe in his gifts of Prophecie and Miracles till now or no.

SECT. VII.

The two firſt Miracles, Exod. 4.

1. THe turning of *Moſes* rod into a Serpent, did utterly diſclaime any power of the Devill in theſe wonders which he was to worke, which power onely the Magicians wrought by: For as a Serpent was the fitteſt Embleme of the Devill, as *Gen.* 3. and *Revel.* 12. 9. So was it a ſigne that *Moſes* did not theſe Miracles by the power of the Devill, but had a power over and beyond him, when he can thus deale with the Serpent at his pleaſure, as to make his rod a Serpent, and the Serpent a rod as hee ſeeth good.

Yet is it worth the obſerving, that he is commanded to *take it by the taile, verſ.* 9. for to meddle with the Serpents head belonged

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not to *Moſes*, but to Chriſt that ſpake to him out of the buſh, as *Gen.*3.15.

His rod at *Sinai* is ſaid to be turned into *Nahaſh*, a common and ordinary Snake or Serpent; but when hee caſts it downe before *Pharaoh*, it becommeth *Tannin*, *Chap.*7.10. a Serpent of the greateſt dimenſions, belike a Crocodile, which beaſt the Egyptians adored, and to whoſe jawes they had expoſed the poore Hebrew Infants in the River.

2. His leprous hand diſclaimed alſo any power of *Moſes* his owne in theſe wonders which he wrought, for it was not poſſible that ſo great things ſhould bee done by that impure and uncleane hand, but by a greater.

3. Both of theſe Miracles which were the firſt that were done by any Prophet in the world, did more ſpecially referre to the Miracles of that great Prophet that ſhould come into the world, by whoſe power theſe Miracles were done by *Moſes* at this time. For as it belonged to him onely to caſt out the power of the Devill out of the ſoule, and to heale the ſoule of the leproſie of ſin, ſo was it reſerved for him firſt, to caſt out the Devill out of the body, and to heale the leproſie of the body. For though the Prophets from *Moſes* to Chriſt had the gift of doing Miracles, and performed wonders many of them in an high degree, yet could never any of them or any other caſt out a Devill or heale a Leper till the great Prophet came. *Eliſha* indeed directed *Naaman* how he ſhould be healed, but he neither touched him nor came out to him at all, that he might ſhew that it was not his power, but ſuch cures were reſerved for Chriſt to come.

SECT. VIII.

Moſes in danger of death, becauſe of diſtruſt. Exod.4.24.

THE fault of *Moſes* that brought him into this danger, was not the uncircumciſion of his Sonne, as it is commonly held, for that had beene diſpenſable withall in him, as it was with thouſands afterwards of the Iſraelites in the Wilderneſſe, but his fault was grievous diffidence and diſtruſt. For this is that that makes him ſo much ſo off, and ſo earneſtly to decline ſo glorious

and

and honourable a meſſage as the Lord would ſend him on, and this was that that brought him into this danger of death, when he was even going on this meſſage. Obſerve therefore his evaſions, and how they ſound exceeding hollow and empty of beliefe. Firſt, *Who am I that I ſhould goe to Pharaoh?* cap. 3. 11. This the Lord anſwereth, I will bee with thee, and this my appearing to thee may bee an undoubted token to thee that I have ſent thee. *verſ.* 12.

Secondly, *But who ſhall I ſay hath ſent me?* for forty yeares agoe, they refuſed me, ſaying, *Who made thee a Prince and a Ruler over us?* cap. 4. 1. This ſcruple the Lord removeth by giving him the power of miracles.

Thirdly, But I am not eloquent, neither heretofore, nor ſince thou haſt ſpoken to me, for though I may worke miracles upon others, yet is not this wrought upon my ſelfe, that I ſpeake any whit better then I did before. This receiveth this anſwer, *I will be with thy mouth*, verſ. 10. 11. 12.

Fourthly, *But I pray thee ſend by that hand that thou wilt ſend or ſtretch out*, verſ. 13. for thou ſaydeſt to me, *I will ſtretch out mine hand*, and ſmite Ægypt, *&c. Chap.* 3. 20. Now therefore I pray thee ſtretch out this hand of thine, for the hand of man is not able to performe it. At this the Lords anger was kindled againſt him, and that deſervedly. For in this he denyed the myſtery of the redemption which was to be wrought by a man, the God-head going along with him.

Now it is time for *Moſes* to ſet for *Ægypt* when he ſeeth God angry at his excuſing: he doth ſo, but he taketh his diffidence along with him, in that he taketh his wife and children with him. One would thinke that had beene a ſpeciall piece of charity, but it being looked into, will prove a ſpeciall piece of diſtruſt.

For when God appeareth to him, at the very firſt, he giveth him aſſurance of the peoples delivery, and that they ſhould come in their journeyes to that very place, *When thou haſt brought the people forth out of Ægypt ye ſhall ſerve God upon this mount Sinai.* Chap. 3. 12.

Now if *Moſes* had believed certainely this promiſe, and that undoubtedly he and the people ſhould come thither, he would never have taken wife and children with him to trouble them and himſelfe in ſo long a journey, and in ſo earneſt a buſi-

 neſſe,

neſſe, but would have left them ſtill with *Jethro*, till he and *Iſrael* ſhould march up to them. But this he feared, that this his journey would be to no effect, that *Iſrael* would accept of none, & therſore ſhould obtaine no delivery, that this meſſage would produce nothing, unleſſe danger to himſelfe, and that while he ſpake of delivering others, he might incurre bondage himſelfe, ſo that if he left wife and children behind him, it was odds he ſhould never ſee them againe. And therefore to make ſure worke he will take them with him, and for this his diſtruſt the Lord meets him, and ſeekes to kill him.

Nor was this diſtruſt and diffidence little or ſmall in him, but if the circumſtances be conſidered, it will appeare to be very great, and his want of faith exceeding much.

Zipporah his wife was now lying in Childbed, a weake woman but lately delivered, and therefore farre unfit for ſo long a journey, and the new-borne childe as unfit, if not unfitter then ſhe: and yet Mother and child in this weake caſe, muſt travell to the hazzard of both their lives, for he durſt not leave them behind him for feare he and they ſhould never meete againe: For this it is that *Zipporah* twice calleth him a bloudy husband: before the childs circumciſion, and after: before, becauſe he had hazzarded both their lives in bringing them forth, both of them being in their blouth and blood: and after, becauſe ſhe through him was put to Circumciſe the childe, which bloodineſſe a tender mother muſt needes abhorre: and for this alſo is the word *circumciſions* in the plurall number, *verſ.* 26. *A bloody husband*, Lemuloth, *becauſe of the circumciſions.*

SECT. IX.

Zipporah but very lately delivered of her childe.

THat *Zipporah* was ſo lately delivered of childe, is plaine by obſerving theſe things.

Firſt, that *Jethro* her Father was circumciſed both he and his houſhold, for he was a *Midianite*, a Sonne of *Abraham*, by Keturah, and all *Abrahams* children after the fleſh were circumciſed, and that not by uſurpation or unwarrantable imitation, but by the

the bond and tye of the institution: therefore though *Moses* had beene absent never so long, or never so farre off, yet would *Jethro* have taken care of the childs circumcision on the eight day: but now the childe may not stay, till hee bee eight dayes old, & whole againe upon his circumcision, but must travell young and uncircumcised as he is.

Secondly, obserue the childs name, which was usually given at Circumcision, and if the child were older then we speake of, then had he beene so long without a name, or had had another name then *Eliezer*.

Thirdly, he called his name *Eliezer, for the God of my fathers, said he, hath beene mine helpe and delivered me from the sword of Pharaoh*, Chap. 18. 4. Now *Moses* was not secure of *Pharaohs* sword, till just at his setting for *Egypt*. For after he came from *Horeb* into *Midian* againe, the Lord tells him that all those are dead which sought his life, *vers.* 19. This doth aggravate his diffidence the more. Who though he had seene such wonders at *Horeb*, and heard of other wonders done for him by God in *Egypt*, in cutting off his enemies there, yet durst he not trust the promise of God, for his returning to his wife and children, but will take them along with him. For this God brings him into danger of his life visibly, which *Zipporah* poore woman thought to have beene for the uncircumcision of her Sonne, therefore she taketh and circumciseth him: but *Moses* being conscious of his owne infidelity or distrust, in this so great a danger, rubbeth up his faith againe, and the perill refineth it as silver, so that now he betaketh himselfe wholly to God, by confidence in the promise, and to expresse this his faith, he calleth his Sonne when the mother had circumcised him, *Eliezer, God is mine helper*; so that I shall escape danger from *Pharaoh* and the *Ægyptians* in this mine errand: And the Lord saw his faith, and let him goe.

SECT. X.

Of the name Jehovah, *and how it was unknowne to the Fathers*, Exod. 6. 3.

THis is the uncommunicable name of God, not given at any time unto the Creature, *Esay* 42. 8.

This name in its ſound and letters was knowne unto the Fathers, yea even in its ſignification. *Abraham* calls mount *Moriah*, *Jehovah Jireh*, Gen. 22. 14.

Iſaac called upon the name of *Jehovah*, Chap. 26. 25. And *Jacob* ſaith; *Jehovah* thy God hath brought it to me, *Chap.* 27. 20.

The name *Jehovah* ſignifieth three things,

Firſt, Gods eternall being in himſelfe, without dependence or mixture, upon, or with any other thing. For his being undependent, it is rendred, *the firſt, and the laſt; and which is, and which was, and which is to come.*

For his being without mixture, or compoſition, it is ſaid here, שמי יהוה לא נודעתי: Not, *By my name* Jehovah *was I knowne*: Nor, *My name* Jehovah *was knowne*: But, *My name* Jehovah, *I was knowne*, to ſhew that God and his name are not two things, united by compoſition, but one and the ſame thing.

Secondly, *Jehovah* betokeneth Gods giving of being to the Creature. To this purpoſe, it is obſerveable, that God is never called *Jehovah*, till all the Creation be perfected, and every thing have received its being, *Gen.* 2. 4.

So in all the ſpeeches that paſſe betweene *Job* and his friends, God is never called *Jehovah* but once, where mention is made of the Creatures receiving their being, *Job* 12. 10.

Thirdly, *Jehovah* ſignifieth the faithfulneſſe of God in his promiſe, and in this ſenſe it is rendred, *Amen, true and faithfull.* In this ſenſe it is ſet after ſo many commands, Thou ſhalt, or thou ſhalt not doe thus and thus, *I am Jehovah.*

And in all theſe ſignifications it is juſtly prefixed before all the Commandements, *Exod.* 20. I am *Jehovah* thy God.

As this name is not communicable to any Creature, but onely appropriate to the God-head, ſo it is ſeverally given to every Perſon in the Trinity.

Firſt, to the Father, *Pſal.* 110. 1. For he is the fountaine of being in himſelfe.

Secondly, to the Sonne, *Jer.* 23, 6. For he is the giver of being to the Creature.

Thirdly, to the Holy Ghoſt: compare *Eſay* 6. 8, 9, 10. with *Act.* 28. 25, 26. For he is the Spirit of Truth, and giver of being to the promiſe.

The

The name *Jehovah*, and the significancy of it to the utmost, did the holy Fathers know before *Moses*. But they saw not experience of the last signification named, namely the faithfulnesse of God in his promise made to *Abraham* concerning his delivery of his seed from bondage, and bringing them into a Land flowing with milke and honey: God gave them the promise by the name of *El Shaddai*, *God Omnipotent*: and they relyed upon his omnipotency, because he that promised was able to performe: but they beheld it afar of, and tasted not of my performance of it, but now will I shew my selfe *Jehovah*, faithfull to bring to passe and accomplish what I promised.

SECT. XI.

Putiel, Exod. 6. 25.

MAny, and the most of them farre-fetcht, notations are given upon this name: and when all is said of it that can be said, the last resolution lyeth but in a conjecture; and then may we guesse as well as others.

Eliezer marryed his wife in *Ægypt*, and of the *Ægyptian Idiom* doth this name of her Father seeme as probably to sound as of any other.

Now among the Ægyptian names or titles, these two things may be observed.

First, That among them, Gentry, Nobility, and Royalty, seeme to have beene denoted and distinguished by these increasing Syllables, *Phar*, *Phara*, and *Phara-oh*. The Gentry by *phar*, as *Poti-phar* a Captaine, *Gen.* 41. 45. The Nobility by *phara*, as *Poti-phara*, a Prince, *Gen.* 41 45. And Majesty by *Phara-oh*, the common name of all their Kings.

There was another title of dignity given to the governour of the *Jews* in *Alexandria* in that Land, in after times, namely *Alabarcha*, as is to be seene in *Josephus*: which though he and others would derive from אלס, *Salt*, yet since we are yet to seeke for the latter part of the word, it may as probably be conceived to be compounded of the Article *Al*, so common in the Arabicke tongue, and *Abrech* which hath relation to dignity and honour, *Exod.* 41. 43.

Secondly, The *Ægyptians* delighted to affix or joyne to their names and titles, the word *Poti*, or *Puti*, whether in memoriall of their Uncle *Put*, *Gen.* 10. 6. or in reverence of some Diety of that name, or for what else is not so easily resolved, as it may be conceived they did the thing, by the names forecited, *Potiphar*, and *Putiphara*, and of the same nature seemeth to be *Puti-el*, the word that is now in hand.

This *Putiel* therefore may seeme to have beene some convert *Ægyptian*, [imagine him to have beene of the posterity of *Puti-phera*, among whom *Joseph* had sowed the seeds of true Religion] who changing his Idolatry, and irreligiousnesse for the worship of the true God, did also change the latter part of his name *Phera*, into the name of that God which he now professed, and instead of *Puti-phera*, to be called *Puti-el*. The best resolution, as was said before, that can be given in this point, can be but conjectures, and in a matter of this nature, it is as excusable if we erre, as difficult to hit at a right.

SECT. XII.

Of Moses words, Glory over me. Exod. 8. 9.

THe Plagues of *Ægypt* began answerable to their sinnes, the waters wherein the childrens blood had beene shed, and they poore soules sprawled for life, are now turned into blood, and scrawle with frogges.

The former Plague of blood, was not so smart as the other of Frogges, for by digging they found fresh water, and so had that remedy against that plague: But they had none against the frogs, for they came into every place, and seised upon all the victuals that lay in their way, and devoured them; nay they spared not to raven upon men themselves: Therefore the Psalmist saith, *Frogs destroyed them.*

Yet for all this doth *Pharaoh* make but a mocke at *Jehovah* in all this his doing: and scornefully and in derision, bids *Moses* and *Aaron* try what *Jehovah* could doe for the removing of them: To whom *Moses* answers, *Glory over me*, mocke me hardly with my *Jehovah*, yet appoint when I shall pray, and I will pray, that thou

thou mayest know that there is none like my *Jehovah*. And *Pharaoh* appoints him the next day for his prayer, which he would never have put off so long, had he in earnest thought that *Jehovah* could have removed them upon *Moses* prayer.

SECT. XIII.

The Plague of Lice. The speech of the Sorcerers, This is the finger of God, Exod. 8. 19. not a confession of the Lord, but an hideous and horrid blasphemy.

AT the Plague of Lice, the Sorcerers are put to a *non-plus*, and in the least creature can doe nothing, for [besides that it was the will of God, to bring their devices to nought, and to shew himselfe *maximum in minimis*] if they should have imitated this miracle, they must have done two things: first, they must have produced dust, and then of the dust, lice, for the text saith, *That all the dust of the Land became lice, throughout all the Land of Ægypt, ver.* 17. Neither of which they can doe, and therefore say, *This is the finger of God.* For the understanding of these their words, observe these things.

First, That in the two foregoing Plagues of blood and Frogs, *Moses* gave warning of them before they came, but of this he did not.

Secondly, That the Lice were also in the land where *Israel* dwelt, as well as in other parts of *Ægypt*, for there is no severing betwixt *Goshen* and *Ægypt* mentioned, till the next Plague of Flies, *In that day, I will sever the Land of Goshen, in which my people dwell, And I will put a division betweene my people, and thy people, ver.* 22, 23, whereas none had beene put before.

For when *Moses* turned the waters of Ægypt into blood, the Sorcerers did so also with their inchantments, and turned the waters of Goshen into blood likewise. Here *Pharaoh* thinketh his Sorcerers have matched the Jehovah that *Moses* so talked of, and that they could doe as much against his people, as he could doe against theirs.

And so when *Moses* from *Jehovah* brought Frogs upon Ægypt, the Magitians also by their inchantments bring Frogs likewise upon

upon *Goshen*, and still they thinke their God is hard enough for *Israels Jehovah*.

Thus is blood and Frogs through all the Land of *Goshen*, but neither were these reall blood or frogges, nor was this any punishment at all upon *Israel*, for it was not from the Lord, but onely vaine delusions permitted by the Lord, that at last he might catch the crafty in their owne net.

But when the Plague of Lice commeth, it commeth also upon Goshen from the Lord himselfe, and this is a plague indeed upon his owne people, laid upon them by him, as well as upon Ægypt: For *Israel* that had partaken in so many of Ægypts sins, must also thinke to partake in some of her punishments.

For this it is, why the man of God in *Psal.* 78. reckoning up the Plagues of Ægypt, never mentioneth the Plague of Lice: because that was equally a Plague to *Israel*, as to the *Ægyptians*, they had both blood and frogges as well as they, but not as really, nor from God, and therefore no plague to them.

Thirdly, The *Ægyptians* acknowledged a supreame great Deity, whom they thought they adored in their petty deities, whom they worshipped. For when they adored an Oxe, a Dogge, a Crocodile, &c. they adored not the carcasse, but the good qualities that in these creatures conduced to their benefit and good, so saith *Eusebius*, that whatsoever was helpefull, or furthered the good of humane life, that they accounted a Deity.

Fourthly, They accounted not of *Jehovah*, the God of the Hebrewes, but as a petty, triviall God, such as every Nation had one or more of, that that God could doe something, as they saw in the blood and frogges, but could doe no more, if so much, as theirs. *Chap.* 5. 2. *Who is Jehovah that I should obey him? I know not Jehovah, neither will I let Israel go.* So that the Magicians words, *This is the finger of God*, come from them reasoning thus: When blood and frogges came, *Moses* gave warning of them before, from his *Jehovah*, but these Lice come and he never gave warning. Hence it is plaine, this is none of *Jehovahs* doing, otherwise would *Moses* have knowne it before, but now he did not. Againe, when the Hebrews *Jehovah* brought blood and frogs upon our land, he brought none upon theirs, but spared his owne people: but this Plague of Lice is also upon them, as soone as upon us, and without our doing: And therefore this cannot be Jehovah,

for

for he would not plague his owne people, but this is done by the finger of *Elohim* the great deity, and the *Jehovah* of the Hebrewes is a God of no value.

SECT. XIIII.

The Plague of Byles, Exod. 9. 9. Two contrary Plagues in one.

MOſes and *Aaron* muſt take their handfuls of aſhes out of the Furnace, that whence *Iſrael* had had their ſore affliction, *Egypt* might receive their corporall puniſhment. *Moſes* is to ſcatter the foure handfuls into the aire towards the foure quarters of heaven, hereupon a double miracle followed. 1. That ſo little or few aſhes were multiplied ſo as to flie throughout all the Land of *Ægypt*, and to light upon every man and beaſt in it. 2. That lighting on them, it was a Plague to them in their bodies.

As the Miracle was double, ſo was the Plague.

1. The Aſhes became *Shebin*, that is, a burning itch, or an inflamed Scab: for ſo the word ſignifieth, as is plaine, *Job 2. 7, 8.* where the holy mans body is ſtrucke with *Shebin*, ſuch an intolerable dry hot itch, that his nayles would not ſerve to ſcratch enough, but he is glad to get a potſheard to skrub himſelfe.

2. This Itch had alſo blaines and boiles broke out with it, [and ſo *Iobs* had not] ſo that the *Ægyptians* were vexed at once, with intollerable itch and intolerable ach: Their itch called upon them to ſcratch and skrub, and yet they could not doe ſo, for the ſoreneſſe and aching of their boiles.

In the five preceding Plagues, the obduration of *Pharaohs* heart is attributed to himſelfe, in theſe five forward, it is attributed to God: And juſtly [when being puniſhed for his ſinnes, he hardeneth his heart ſo many times] is his heart hardned ſo many times that he ſinneth for a puniſhment.

SECT. XV.

The Plague of darkeneſſe, Exod. 10. Why firſt named, Pſal. 105. 28.

AS the men of the old world, of *Sodom* and the *Jewes* at the death of Chriſt, were ſtrucke with darkeneſſe, before they entered

entred into utter darkeneſſe; ſo it is with the Ægyptians here.

This Plague lay upon them three dayes, namely, the eleventh, twelfth, and thirteenth dayes of the moneth *Niſan*. For upon the concluſion of the darkeneſſe, *Moſes* being ſent for to *Pharaoh* giveth him ſuch diſtaſt that he chargeth him never to come into his preſence againe, which *Moſes* ſaith he will not do, *I will ſee thy face again no more*: but before he goeth out of the preſence, he giveth him warning concerning the ſlaughter of the firſt borne to bee that night, *Chap.* 11 *Verſ.* 4. by which it is cleare that the darkeneſſe ended on the Paſſeover day in the morning.

Queſt. Why then ſeeing it was the ninth plague in number, hath *Pſal.* 105. ſet it firſt?

Anſw. Becauſe it was the moſt terrible of all the Plagues that came upon them. For thoſe that had gone before had plagued onely their land, or cattle, or bodies; that that came after, light not upon all, but onely on the firſt borne, but this is a Plague even to the very mind and conſcience, and univerſally ſo to them all.

It was not their ſitting in darkeneſſe and not ſtirring about their buſineſſe for three dayes together, that plagued them ſo much, for this had beene no great torment, but their torture was, that in this darkeneſſe they ſaw fearefull apparitions of Fiends and Devills, and horrible viſions, which ſo hideouſly affrighted and even diſtracted them, that they were as it were in Hell already. For obſerve that *Pharaoh* that had beene nothing at all moved in a manner with all the plagues that went before, is ſo ſtirred with this, that hee ſends for *Moſes* as ſoone as ever the darkeneſſe is over, and permits him to depart, *Exod.* 10. 24. which meere ſitting in darkeneſſe could not have wrought him to, but thoſe terrors which he ſaw in the darke.

Hence it is that *Pſal.* 78. 49. nameth not the plague of darkeneſſe by its name, but in the place where it ſhould come, hee mentioneth that which was the very quinteſſence of it. *Hee caſt upon them the fierceneſſe of his anger, wrath, and indignation and trouble, by ſending evill Angels among them.*

SECT.

SECT. XVI.

Israel circumcised in the three dayes darkenesse. He sent darkenesse and made it darke, and they rebelled not against his word,
Psal. 105. 28.

THis latter clause, *they rebelled not against his word*, is to be understood of *Israel*, who in this plague of darkenesse performed some speciall part of obedience: And that upon inquiry will be found to be their undergoing of circumcision. For they had followed the Idols of *Ægypt*, and in Idolatry were become like the *Ægyptians*, so were they also in uncircumcision. For when *Iosuah* had circumcised them at their entrance into *Canaan*, hee saith, I have rolled away from you the reproch of *Ægypt*, *Iosh.* 5. 9. or that wherein yee were like unto the *Ægyptians* uncircumcised to your reproach.

But when God ordaineth the Passeover, he giveth charge for circumcision, for no uncircumcised person must eate thereof, *Exod.* 12. 48.

Then was required a generall circumcision of all the people, or at least of the most of them, for all were uncircumcised, unlesse it was some few that were more constant to the Covenant of their God. And that there was a generall Circumcision in *Ægypt*, is inferred in the forenamed place, *Iosh.* 5. where God commandeth *Iosuha* to Circumcise the people *a second time*, which inferreth that there was a first time when they were circumcised with a generall Circumcision as they were that second time. But in *Ægypt* must this first Circumcision be, for the Text in that very place telleth, that in the Wilderneſſe there was no Circumcision at all.

Whilst then *Israel* sate sore of their Circumcision, God closeth up *Ægypt* in three dayes darkenesse, and in horrour, that they might not take the opportunitie against his people.

SECT. XVII.

The beginning of the yeare changed. Exod. 12. 1.

THe world from her creation hitherto, had begun her yeares in *Tisri* or *September*, which was the time of the yeare when

ſhe was created. This will eaſily bee ſhewed [againſt thoſe that maintaine the world did begin in *March*] by theſe reaſons.

1. From *Exod.* 23. 16. *The feaſt of in-gathering in the end of the yeare.*

2. From *Ioel* 2. 23. *The latter raine in the firſt moneth.*

3. Had *Adam* beene created in *March* hee had had no fruits ripe for his food, but in Autumne they were ready for him.

4. Should the moneths before the paſſeover be reckoned to begin from *March*, it will follow that the generall deluge increaſed in the heate of Summer, and abated and dried up in the deepe and moiſt of Winter.

5. Had the yeare begun from *March* from the beginning, it had had been unneceſſary to have commanded them to begin it thence, who never knew where to begin it elſe.

From the creation then the yeares began from *September*, but here upon a worke greater in figure, as which repreſented the redemption by Chriſt, the beginning is tranſlated to *March*. And this is the firſt Commandement given to *Iſrael* by *Moſes*.

As that old account began from an Equinox, ſo muſt this, but not alike; That began exactly from the Equinox day, this from the firſt new Moone after, and not from that day, unleſſe that day was the new Moone. The fourth day of the worlds creation was both Equinox and new Moone: and though the yeares after began from that day of the Sunne, yet were they counted by the moneths of the Moone.

Their yeare then beginning thus from a new Moone it plainely ſpeaketh for it ſelfe that it was reckoned by Lunary moneths, which falling ſhort eleven dayes of the yeare of the Sunne, every third yeare was leape yeare, or intercalary of a moneth added of 33. dayes, which was called *Veadar*: So that howſoever it is ſaid that *Solomon* had twelve ſpeciall officers for the twelve moneths of the yeare, it meaneth the ordinary yeare, and not the *Embolimquan* or leape yeare: for that yeare, thoſe twelve in their ſeverall moneths ſerved ſo much the longer, as that the added moneths might be made up by them and not a new officer choſen, for that moneth, who ſhould have no imployment when that moneth was over till three yeares after.

The equitie or life of this Law that their yeares ſhould begin from *March* or *Abib* was becauſe the preaching of the Goſpell ſhould

should begin, and the redemption be consummate from that time. For it was just at that time of the yeare when *Iohn* began to baptise, which was the beginning of the Gospell, *Mark.* 1. 1. *Acts* 1. 22. And it was at that time of the yeare when our Saviour suffered, and fulfilled that which this prefigured, our redemption.

SECT. XVIII.

Particulars concerning the Passeover, Exod. 12.

1. THE Paschall Lamb was Christs body in a figure. Compare *Exod.* 12. 46. with *John* 19. 36. and to this it is that the word *hoc*, in the words of our Saviour, *Hoc est corpus meum*, had reference and respect. They had but newly eaten the Passeover Lambe, and that had beene the body of Christ Sacramentally to the *Jewes* hitherto: but now Jesus tooke bread, and blessed, and brake it, and told them that this hence forward must be his body under the Gospell in that same manner that the paschall Lambe had beene his body under the Law.

Secondly, the Lambe must not be eaten raw, *vers.* 9. which would never have beene forbidden, if the very raw flesh and blood of Christ, as it was upon the Crosse, were eaten in the Sacrament, as transubstantiation dreameth, for then had the raw Passeover represented it the better. And especially among those People who sometimes used to eate raw flesh in their hasty meales as the Jewes did.

Necessity sometimes transfers the Passeover to another moneth, but never further then the next. So the first Passeover but one, was kept by some on the fourteenth day of the second moneth, because uncleanesse by a dead corps necessitated them to forgoe it at the right time, *Num.* 9. 11. And so the last Passeover but one that we read of before the Captivity was kept in the second moneth, 2 *Chron.* 30. 2. because *Hezekiah* comming to his Crowne but just in the beginning of the yeare, or very little before, could not procure the Temple, and the Priests to be sanctified and purged sufficiently, and the People to be assembled against the right Passeover day, See 2 *Chron.* 29. 3.

This translation of the Feast a moneth out of its place, did the more enforce its significancy of things future then of things past; as rather recording the death of Christ to come, then their delivery from *Ægypt*: for the force of the commemoration of that was infeebled much, when it hit not upon the very night. Againe, this mooveableneſſe of this Feast, which ſo neerely repreſented the death of our Saviour, received its equity when our Saviour dyed, not upon the very Paſſeover day, but deferred the Sacrificing of himſelfe to a day after.

Object. But it ſeemeth that Chriſt did not eate his Paſſeover on the fourteenth day, For *Joh.* 18. 28. The Jewes went not into the Judgement Hall, leſt they ſhould be defiled: but that they might eate the Paſſeover.

Now it is moſt apparent that our Saviour had eaten the Paſſeover, over night: which as ſoone as he had done he was apprehended, and arraigned all night, and the next morning earely he is brought to *Pilate*, into whoſe houſe the Jewes durſt not come for feare of defiling, but that they might eate the Paſſeover: ſo that it appeares that either Chriſt or the Jewes hit not upon the right Paſſeover day injoyned by the Law, either hee a day too ſoone, or they a day too late.

Anſw. Neither the one nor the other. For the text expreſſely ſaith, that Jeſus ate his Paſſeover, and the Jewes theirs upon the ſame night, which was on the fourteenth day at even.

Mat. 26. 17. *Now the firſt day of the Feaſt of unleavened bread, the Diſciples came to Jeſus, ſaying unto him, Where wilt thou that we prepare for thee to eate the Paſſeover?*

Mark. 14. 12. *The firſt day of unleavened bread when they killed the Paſſeover*, So Luk. 22. 7.

So that the Paſſeover which the Jewes reſerved themſelves to the eating of, when they durſt not enter into *Pilates* Judgement Hall for feare of defiling, is not to be underſtood of the Paſchall Lamb, which they had eaten the evening paſt, but of the Paſſeover bullocke whereof mention is made, *Deut.* 16. 2. 2 *Chron.* 35. 7, 8, 9.

Now theſe bullocks were indeede ſlaine at Paſſeover time, but not for the Paſſeover beaſt properly taken, for that muſt be of a Lambe or kid unalterably: but theſe bullocks were ſlaine as attendants upon the Paſchall, from the nature of which Sacrifice they

they differed in these particulars.

First, the Paschall Lambe was alwayes, and all of him rosted: these were sodden, 2 *Chron.* 35. 13.

Secondly, the Paschall Lambe was rosted whole, and eaten without breaking the bones, these were broken peecemeale, and so parted among the people.

The Paschall Lambe was a necessary service to which they were bound by command: these were arbitrary according to their stay in *Jerusalem* in the Passeover weeke; for if they would they might returne home the next morning after the Paschall Lambe was eaten, *Deut.* 16. 7. and then they needed no bullocke to be killed for their dyet the rest of the Feast: but if they stayed any more dayes of the feast at *Jerusalem* then the first, then was not their dyet arbitrary to eat any thing what they would, but they must eate of these bullockes because their dyet must bee holy at that time. Hence resulteth another difference betwixt the Paschall Lambe, and these, which is this; that these were not of the first institution of the Passeover, nor had they any bullockes slaine at the Passeover in Ægypt, but Lambes onely.

SECT. XIX.

That the Supper in Joh. 13. *was not the Passeover Supper.*

FIRST, It is very commonly held that the Supper in *John* 13. was the Passeover Supper, and that *Judas* stayed not the Sacrament of the Lords Supper, for that our Saviour having dipped a sop into the bitter or sowre sawce, which they used to the Paschall Lambe, and given it to him, Satan with it entring into him, he packed him away with, What thou doest doe quickly: An opinion mistaken in the ground-worke that it builds upon, and consequently in the structure built upon it. For that that was no passeover at all, the Evangelist maketh it most plaine in *ver.* 1. when he saith, it was before the Feast of the Passeover, and *Matthew* in *Chap.* 26. 2. telleth, it was two dayes before, and indeed, two miles from *Jerusalem*, namely in *Bethany*: The serious Harmonizing of the foure Evangelists together, at this place, will make this most cleare.

Secondly,

Secondly, if then it were not the Passeover Supper, there can be no Paschall Lambe looked for at it, nor no Haroseth, or sawce of bitter herbes to eate it with, but the meate that they were then eating, and the sawce in which our Saviour dipped the sop, was ordinary meate, and ordinary sawce.

Thirdly, *Judas* when he was packed away with his *Quod facis fac cito*, went not from *Jerusalem* to *Gethsemani*, where Christ was apprehended by him on the Passeover night, but he went from *Bethany* to *Jerusalem*, to bargaine with the chiefe Priest, for his betraying, which when he had done, he returned to *Bethany* againe.

SECT. XX.

Borrowing Ægyptian Jewels, Exod. 12.35,36.

IT may be equally questionable, whether Israel shewed lesse honesty in borrowing what they meant not to restore, or Ægypt lesse wisedome, in lending what they knew would not be restored?

For the first, it is easily answered, that they had the expresse warrant of God, who cannot command unrighteousnesse, and whom to obey in all things is piety.

The second is as easily resolved thus, that Idolaters, in the worship of their Idols, used to decke themselves with Jewels, and Eare-rings, and fine things, thereby to make them as they thought the more acceptable, to their fine decked deity. So doe the *Ægyptians* now conceive of *Israel*, that seeing they desired these their fine knacks, being now going to sacrifice, they intended to sacrifice to the *Ægyptian* gods, as they had done heretofore, and they thought, sure there can be no danger of departing the Land, because they still adhere to our Religion. For *Moses* had but still spoken of going but three dayes journey into the Wilderneſse to worship.

SECT.

SECT. XXI.

Rameſes, and Succoth, ver. 37.

THe moſt famous of the Deities of Ægypt, was their Goddeſſe *Iſis*, mentioned in all Heathen Authours, of her doth the laſt ſyllable in *Raam-ſes*, and *Rame-ſes*, ſeeme to ſound, as being Townes that bare the name of this Goddeſſe, and importing the Towne, or Temple, or ſome ſuch thing of *Iſis*. For that which the Ægyptians called *Ses*, or *Sis*, other languages in pronouncing would augment with a vowell before, for ſo was it ordinary. *Ægypt* at home was called *Cophti*, but forainers did call it *Egophti*, and ſo it came to be *Egypti*. So the Sea that lay among the Gentiles of Greece, was in Hebrew *Mare Goiim*, the Sea of the Gentiles, but other Nations would put E before, and ſo it came to be called *EGoiim* or *EGæum*. The Syrian and Arabicke Teſtaments, and the writing of Jewiſh Authors are full of examples of this nature. *Succoth*, is held to have beene ſo called, becauſe *Iſrael* here lodged and pitched their tents in their March out of Ægypt: but they marched too much in ſuſpition of *Pharaohs* purſuit, to ſettle a Campe, and to pitch tents ſo neere him. But it rather ſeemeth to have taken denomination from the cloud of glory comming upon them in this place, which was as a covering to them, *Pſal.* 105. 39.

This their Divine conducter, ſtayed with them till *Moſes* death, ſave that it was taken up for a while, becauſe of the golden calfe: at *Moſes* death it departed from them; for when they are to march through *Jordan*, the Arke is to lead the way, which while the cloud was with them it never did, but went in the body and very heate of the Army.

As the cloud departed at the death of *Moſes* the firſt Prophet, ſo is it reſtored and ſeene apparently at the ſealing of the great Prophet, *Luk.* 9. 30.

SECT. XXII.

The decree at Marah, Exod. 15. 25.

Sham Sam lo hhok umiſhpat: There he ſet a decree, and a judgement for them: God is beginning now to compoſe and platforme the people into a ſetled policy, which while they were under the feare and danger of *Pharaoh* could not be done; And here he paſſeth a decree and judgement upon them, what they muſt looke for in the wilderneſſe, according to their dealing with him. If they will diligently hearken to his words, &c. he will heale and keepe them free from diſeaſes, as he healed thoſe brackiſh waters, and of bitter had made them ſweet; but if otherwiſe, they muſt expect accordingly. Thoſe that have obſcured this place by queſtioning whether this Ordinance at *Marah*, were for the Sabbath, or for the red Cow, or for the tryall of the ſuſpected Wife, or for the dimenſum of their diet in the Wilderneſſe, have made obſcurity where there is none at all, and have ſuppoſed this to have beene an Ordinance whereafter Iſrael was to walke, whereas it was rather a decree whereafter God would deale with them according to their walking; And anſwerably ſeeme the latter words, *Veſham Niſſahu*, to beare this ſenſe, *for there he had tryed them.*

The word *Hhok*, is taken in a ſignification agreeable to this, *Pſal.* 2. 7. *I declare it for a decree*, that ſince the Lord hath ſaid unto me, Thou art my Sonne, &c. That therefore, ye Kings, and Potentates, &c. ſubmit to the obedience of him, or elſe his anger will ſhortly kindle, &c.

SECT. XXIII.

That this ſtory of Jethro *is miſplaced, and why.*

That this ſtory is miſplaced, is plaine by theſe things: Firſt, *Jethro, Moſes father in Law, tooke a burnt offering, and ſacrifices for God*, ver. 12. Secondly, *Now on the morrow, Moſes ſate to judge the*

the people, verſ. 13. *and made them know the Statutes of God, and his Lawes*, verſ. 16.

But as the ſtory lyeth here, there was no Tabernacle nor Altar for Sacrifice yet built; Neither as yet did *Moſes* know the Statutes and Lawes of God himſelfe, for as yet they are not come to *Sinai*.

Thirdly, *Moſes* himſelfe telleth that the chooſing of Judges and Elders, which was done upon *Jethroes* Counſell, was not till their departing from *Sinai*. *The Lord your God ſpake unto us in* Horeb, *ſaying, Ye have dwelt long enough in this mountaine, &c. And I ſpake unto you at that time, ſaying, I am not able to beare you my ſelfe alone, &c.* Deut. 1. from *verſ.* 7. to 19.

So that this ſtory ſhould lye at the 10 of *Numbers*, and come in betwixt the tenth and eleventh verſes of that chapter, and the ſtory to be conceived thus. When *Moſes* had received all the Lawes which God would give him at *Sinai*, from *Exod.* 20. to the Law of the ſilver Trumpets, which was the laſt, *Num.* 10. then came *Jethro*, and brought *Moſes* wife and children, and ſeeing him toyling in judgement, he adviſeth him to chuſe Judges to eaſe him; which being done, ere long the cloud removed, and they muſt flit from *Sinai*, *ver.* 11. When they are ranked to march, *Moſes* deſireth *Hobab* or *Jethro* his Father in Law to goe along with him, which he denyeth, but returneth to his owne Country, *Num.* 10. 29, 30. 31, 32. compared with the laſt verſe of this Chapter. Thus lyeth the order of the ſtory. Now, the reaſon why it is miſplaced is this. In the laſt verſe of the preceding Chapter, there is a perpetuall curſe decreed againſt *Amalek*, *The Lord hath ſworne that the Lord will have warre with Amalek, from generation to generation.* Now the *Midianites* and *Amalekites* lived ſo promiſcuouſly together, that they were as one people, and the *Kenites*, or the family of *Jethro*, dwelt in the midſt of them, 1 *Sam.* 15. 6. Therefore that it might be obſerved that *Jethro* fell not under that curſe of *Amalek*, *Moſes* bringeth him in comming to the Campe of *Iſrael*, and to God, as ſoone as ever the curſe is uttered, that every eye might preſently obſerve that *Jethro* was exempted from it.

Object. But *Moſes* and *Iſrael*, by this account lay almoſt a twelve moneth at *Sinai*, before his wife and children came at him, and can this be thought, that they ſhould be ſo unnaturall one to another?

Answer. This was *Moses* his doing, not of unnaturalnesse, but piety, to restraine their comming, till his great taske of receiving and giving the Law, and building the Tabernacle was over; Letters and Visits passed betwixt them there is no doubt, and they kept at distance thus by consent for a season.

That letters passed may be collected from *vers.* 6. 7. *And Jethro, Moses Father in law, said unto Moses, I Jethro thy Father in law, come to thee. And* Moses *went out to meete his Father in law. Jethro* said not thus to *Moses* his face, *I am come to thee*: For then why or how upon this tidings, could *Moses* goe forth to meete him, when they spake face to face already? Nor could this speech be delivered by a messenger, for it had beene an improper and senselesse speech of a messenger to say, I *Jethro come to thee*: but this *Jethro* himselfe telleth *Moses* by letter, before he commeth at him, whereupon *Moses* goeth forth to meete him.

SECT. XXIIII.

Israels *march from* Rephidim *to* Sinai. Saint Paul *explained.* 1 Cor. 10. 4.

Quest. HOw can it be said that they departed from *Rephidim*, and came to *Sinai*, whereas *Rephidim* and *Sinai* were all one? For every one knoweth that the mountaine whereon the Law was given is called *Horeb* and *Sinai*, indifferently: as *Exod.* 19. 18. compared with *Malach.* 4. 4. Now when they were at *Rephidim*, chap. 17. 1. they were at *Horeb*, vers. 2. So that to goe from *Rephidim* to *Sinai*, is to goe from *Horeb* to *Horeb*.

Answ. The hill on which the Law was given had indeed two names, and as *Belloniu*s saith, two tops, the one side of it was called *Horeb*, from the rocky drought of it, being utterly devoid of water: The other side was called *Sinai*, from the bushes and brambles that grew upon it, in one of which *Moses* saw the Lord in a flame of fire; if so be it tooke not the name from *Sini* the sonne of *Canaan*, Gen. 10. Now when *Israel* lay at *Rephidim* they lay upon *Horeb* side, and there out of the droughty rocke, *Moses* miraculously bringeth forth water. Their march from *Rephidim*

is

is at the skirts of the hill from *Horeb* to *Sinai* ſide of the mountaine. And in the ſame ſenſe is *Paul* to be underſtood, 1 *Cor.* 10. 4. *They dranke of the Rocke that followed them.* Not that the Rocke ſtirred and went along with them, but that the water which miraculouſly guſhed out of the one ſide of the hill *Horeb*, ran along with them as they marched at the foot of the hill, till they came to the other ſide of the hill *Sinai*. And ſo is *Moſes* himſelfe to be underſtood. *I caſt the duſt of the golden Calfe into the brooke that deſcended out of the Mount.* Deut. 9. 21. Not that the brooke guſhed out of the mount on that ſide on which the Calfe was erected, but on the other, and at the skirt of the hill came running to that.

SECT. XXV.

The Station and Poſture of Iſrael before Sinai, Exod. 19.

ON the firſt day of the moneth *Sivan*, which was towards the middle of our *May*, in the yeare of the world 2513. they come from *Rephidim* to *Sinai*, and pitch in their maine body, more eſpecially on the South and South Eaſt ſide of the Mount, See *Deut.* 33. 2. and compare the ſituation of *Seir* in the point of the Compaſſe.

In three parts or ſquadrons did their Campe ſit downe before it.

1. Next to the hill pitched the Elders or 70. heads of the chiefe families which had gone into Ægypt, theſe are called the *houſe of Jacob*, *Verſ.* 3. as *Gen.* 46. 27.

2. Next behind them pitched the people in their maine body, conſiſting of ſo many hundred thouſands: theſe are called *the children of Iſrael*, *Verſ.* 3. And this diſtinction is obſerved, *Verſ.* 7. 8. *And Moſes called the Elders, &c. And all the people anſwered.*

3. On the outſide of all lay the mixed multitude or the Ægyptians that had joyned to them and came out with them.

On the ſecond day of the moneth, and of their arrivall there *Moſes* goeth up into the mountaine, being called up by the Lord, *Verſ.* 3. and when he commeth downe telleth the people the words of the Lord, *Verſ.* 5. *If yee will heare my voyce indeed and keepe*

my Covenant, yee shall be my peculiar people: To which the people even before they know what the Commandements of the Lord would be, do promise to obey and hearken, not by rash undertaking to performe they knew not what, as some have beene bold to taxe them, nor yet presuming upon their owne abilitie to keepe the Law, as others have concluded upon them; but having been trained up from their infancy, and instructed in the doctrine of Faith, they piously conclude, when God commeth to give them a Law and to make a covenant with them, that God would not crosse himselfe in the Doctrine of salvation, but that the Law that hee would now give them should be a Law conducing and leading to Faith still, a Schoolemaster to Christ, and not an extinguisher of the doctrine of salvation by him.

On the third day of the moneth *Moses* goeth up into the mountaine againe, *Vers.* 9. and is charged to sanctifie the people, which accordingly is done on that day; and on the fourth and fifth, and on the sixth day in the morning the ten Commandements are given.

SECT. XXVI.

The Iewes Tenet concerning the Law. Talm. in Maccoth.
Rab. Abhuhabh Ner. 1.

THe whole Law, say they, *was given to Moses in six hundred and thirteene precepts. David in the fifteenth Psalme bringeth them all within the compasse of eleven.* 1. *To walke uprightly.* 2. *To worke righteousnesse.* 3. *To speake truth in the heart.* 4. *Not to slander.* 5. *Not to wrong a Neighbour.* 6. *Not to entertaine or raise an ill report.* 7. *To vilifie a reprobate.* 8. *To honour them that feare the Lord.* 9 *That alters not his oath.* 10. *Not to lend to usury.* 11. *Not to take bribes against the innocent.*

The Prophet Isaiah brings these to six, in Chap. 33.15. 1. *To walke justly.* 2. *To speake righteously.* 3. *To refuse gaine of oppression.* 4. *To shake hands from taking bribes.* 5. *To stop the eares from hearing of blood.* 5. *To shut the eyes from seeing of evill.*

Micah reduceth all to three, Chap. 6 8. 1. *To doe justly.* 2. *To love mercy.* 3. *To walke humbly with God.* *Isaiah againe to two, Chap.* 56.1.

1. *Keep*

1. *Keepe judgement.* 2. *Do justice. Amos to one, Chap.* 5.4. *Seeke me. Habakkuk also brings all to one, Chap.* 2.4. *The just by his Faith shall live.* Thus the Jewes witnesse against themselves while they conclude that Faith is the summe of the Law, and yet they stand altogether upon workes; A testimony from Jewes exceedingly remarkable.

SECT. XXVII.

Articles of a beleeving Iewes Creed collected out of Moses Law.

1. *I Beleeve that salvation is by Faith, not by Workes.*

When the Talmudick Jewes make such a confession as is mentioned instantly before, wherein they reduce all the tenor and marrow of the Law under this one doctrine of living by Faith, *Hab.* 2.4. *The just by his Faith shall live*: it is no wonder if the more ancient and more holy Jewes under the Law looked for salvation, not by their owne merits and workes, but onely by Faith: This fundamentall point of Religion they might readily learne by these two things.

1. From the impossibility of their keeping the Law, which their consciences could not but convince them of, by their disabilitie to heare it, and by their daily carriage.

2. In that they saw the holiest of their men, and the holiest of their services, to receive sanctitie, not from themselves, but from another. So they saw that the Priest [who was or should bee at least the holiest man amongst them] was sanctified by his garments, and that the sacrifices were sanctified by the Altar. From these premises they could not but conclude, that no man, nor his best service could be accepted as holy in it selfe, but must be sanctified by another.

2. *I beleeve that there is no salvation without reconciliation with God, and no reconciliation without satisfaction.*

The first part of this Article is so plaine that nature might teach it, and so might it the latter also; and laying hereto *Moses* his *lex talionis*, eye for eye, tooth for tooth, it made it doubtlesse.

3. *I beleeve that satisfaction shall once be made.*

This

This they might see by their daily sacrifice, aiming at a time when there should full satisfaction be made, which these poore things could not doe. No lesse did their *Iubilee* yeare intimate when men in debt and bondage were quitted; The very time of the yeare, when the *Iubilee* yeare began, calling all *Israel* to thinke of a Jubilee from sinne and Satans bondage, into which mankind fell at the same time of the yeare.

4. *I beleeve that satisfaction for sinne shall be made by a man.*

This is answerable to reason that as a man sinned, so a man should satisfie: but *Moses* Law about redemption of land by a kinsman, taught *Israel* to expect that one that should be akin in the flesh to mankind, should redeeme for him morgaged heaven: גאל in Hebrew is both a kinsman and a Redeemer.

5. *I beleeve that he shall be more then a man.*

This they learned from the common service about the Tabernacle, wherein the high Priest, a man as fully hallowed and sanctified as man could be, for his outward function; yet did he offer and offer againe for the people and himselfe, and yet they were uncleane still. This read a Lecture to every ones apprehension, that a meere man could not doe the deed of satisfaction, but he must be more.

6. *I beleeve the redeemer must also be God as well as man.*

The disabilitie of beasts to make satisfaction, they saw by their dying in sacrifice one after another; and yet mans conscience cleansed never the better. The unabilitie of man we saw before: The next then that is likely to doe this worke are Angels. But them *Israel* saw in the Tabernacle curtaines spectators onely and not actors in the time and worke of reconciliation. From hence they might gather that it must be God dwelling with man in one person, as the cloud, the glory of God never parted from the Arke.

7. *I beleeve that mans Redeemer shall die to make satisfaction.*

This they saw from their continued bloody sacrifices, and from the covenants made, and all things purged by blood. This the heedlesse man-slayer might take heed of, and see that as by the death of the high Priest he was restored to liberty, so should mankind be by the death of the highest Priest to the glorious libertie of the sonnes of God. Their delivery from *Egypt* by the death of a Lambe taught them no lesse.

8. *I*

8. *I beleeve that he ſhall not die for his owne ſinnes, but for mans.*

Every ſacrifice read this lecture, when the moſt harmeleſſe of beaſts and birds were offered.

9. *I beleeve that he ſhall overcome death.*

This *Iſrael* ſaw by neceſſary concluſion, that if Chriſt ſhould fall under death, he did no more then men had done before. His reſurrection they ſaw in *Aarons* Rod, Manna, Scapegoate, Sparrow, &c.

10. *I beleeve to be ſaved by laying hold upon his merits.*

Laying their right hand upon the head of every beaſt that they brought to be offered up taught them, that their ſinnes were to be imputed to another, and the laying hold on the hornes of the Altar, being ſanctuary or refuge from vengeance, taught them that anothers merits were to bee imputed to them, yet that all offenders were not ſaved by the Altar, *Exod.*21.12. 1 *King.* 2.29. the fault not being in the Altar but in the offender, it is eaſie to ſee what that ſignified unto them.

Thus farre each holy *Iſraelite* was a Chriſtian in this point of doctrine, by earneſt ſtudy finding theſe points under the vaile of *Moſes*. The ignorant were taught this by the learned every Sabbath day, having the Scriptures read and expounded unto them. From theſe groundworkes of *Moſes*, and the Prophets Commentaries thereupon concerning the *Meſſias*, came the ſchooles of the Jewes to be ſo well verſed in that point, that their Scholars doe mention his very name *Jeſus*: the time of his birth in *Tiſri*: the ſpace of his preaching three yeeres and a halfe: the yeare of his death the yeare of *Jubile*, and divers ſuch particulars to be found in their Authors, though they knew him not when he came amongſt them.

SECT. XXVIII.

*The Covenant made with Iſrael: They not ſworne by it to the ten Commandements, Exod.*24.

WHen *Iſrael* cannot indure to heare the ten Commandements given, it was ready to conclude, that they could much leſſe keepe them. Therefore God giveth *Moſes* privately

fifty seven precepts besides, namely Ceremoniall and Judiciall: to all which the people are the next morning after the giving of the ten Commandements, sworne and entered into Covenant, and these made them a Ceremoniall and singular people. About which these things are observable.

1. That they entred into Covenant to a written Law, *Chap.* 24. 4. *And Moses wrote all the words of the Lord, &c.* Against tradi-ons.

2. That here was a booke written forty dayes before the writing of the two tables: Against them that hold that the first letters that were seene in the world, were the writing of God in those Tables. And we have seene before also two pieces of writing before this of *Moses*, viz. the 88. and 89. Psalmes: And of equall antiquity with them, or not much lesse was the penning of the booke of *Iob*, most probably written by *Elihu* one of the Speakers Init, as may be conjectured from Chap. 32. 15, 16, 17. and some other probabilitie.

3. That this first Covenant was made with water, and blood, and figurative language: For the twelve pillars that represented the people are called *the people*, *Exod.* 24. 4. 8. As the words in the second Covenant, *this my body*, are to bee understood in such another sense.

4. That the ten Commandements were not written in the book of that Covenant, but onely those 57. precepts mentioned before.

For 1. The Lord giveth the other precepts, because the people could not receive the ten: for could they have received and observed those as they ought, they must never have had any parcell of a Law more: as if *Adam* had kept the Morall Law, he had never needed to have heard of the promise; and so if we could but receive the same Law as we should, we had never needed the Gospell. Now it is most unlike that since God gave them those other commands, because they could not receive the ten, that hee would mingle the ten and them together in the Covenant.

2. It is not imaginable that God would ever cause a people to sweare to the performance of a Law which they could not indure so much as to heare.

3. The ten Commandements needed not to be read by *Moses* to the people, seeing they had all heard them from the mouth of the Lord but the day before.

4. Had

4. Had they beene written and laid up in this booke, what neceſſitie had there beene of their writing and laying up in the Tables of ſtone?

5. Had *Moſes* read the ten Commandements in the beginning of his booke, why ſhould he repeate ſome of them againe at the latter end, as *Exod.* 23. 12.

Let ſuch ruminate upon this, which hold and maintaine that the Sabbath as it ſtandeth in the fourth Commandement, is only the Jewiſh Sabbath, and conſequently Ceremoniall. And let thoſe good men that have ſtood for the day of the Lord againſt the other, conſider whether they have not loſt ground, in granting that the fourth Commandement inſtituted the Jewiſh Sabbath. For,

Firſt, The Jewes were not ſworne to the Decalogue at all, and ſo not the Sabbath as it ſtandeth there, but onely to the fifty ſeven precepts written in *Moſes* his booke, and to the Sabbath as it was there, *Exod.* 23. 12.

Secondly, The end of the Ceremoniall Sabbath of the Jewes was in remembrance of their delivery out of Ægypt, *Deut.* 5. 15. but the morall Sabbath of the two Tables is in commemoration of Gods reſting from the workes of the Creation. *Exod.* 20. 10. 11.

SECT. XXIX.

The puniſhment of Iſrael *for the golden Calfe.* Exod. 32.

ISRAEL cannot be ſo long without *Moſes*, as *Moſes* can be without meate. The fire ſtill burneth on the top of mount *Sinai*, out of which they had ſo lately received the Law, and yet ſo ſuddainely doe they breake the greateſt Commandement of that Law to extremity: of *Ægyptian* Jewels, they make an *Ægyptian* Idol, becauſe thinking *Moſes* had beene loſt, they intended to returne for *Ægypt*.

Grievous was the ſinne, for which they muſt looke for grievous puniſhment, which lighted upon them in divers kinds.

Firſt, the Cloud of Glory, their divine conductor, departeth from the campe, which was now become prophane and uncleane.

Secondly, the Tables *Moſes* breaketh before their face, as ſhewing them moſt unworthy of the Covenant.

Thirdly, The building of the Tabernacle, the evidence, that God would dwell among them, is adjourned and put off, for now they had made themſelves unworthy.

Fourthly, for this ſinne God gave them up to worſhip all the hoſt of heaven, *Act.* 7. 42.

Fifthly, *Moſes* bruiſeth the Calfe to Powder, and ſtraweth it upon the waters, and maketh the People drinke. Here ſpirituall fornication commeth under the ſame tryall that carnall did. *Num.* 5. 24. Theſe that were guilty of this Idolatry the water thus drunke, made their belly to ſwell, and to give a viſible ſigne and token of their guilt: then ſetteth *Moſes* the *Levites* to ſlay every one whoſe bellies they found thus ſwelled, which thing they did with that zeale and ſincerity that they ſpared neither Father, nor Brother of their owne, if they found him guilty.

In this ſlaughter there fell about three thouſand, theſe were ring-leaders and chiefe agents in this abomination, and therefore made thus exemplary in their puniſhment: upon the reſt of the People the Lord ſent a Plague, *verſ.* 35.

Aaron had firſt felt the ſmart in this deſtruction, had his action in this buſineſſe beene as voluntary as was theirs, but what hee did, hee did in feare of his life.

SECT. XXX.

That Moſes *faſted three Faſts of forty dayes apeece.*

IT is a doubt of no ſmall import: Why ſeeing it pleaſed God to appoint the Feaſt of expiation, the ſolemne Feaſt of Humiliation, in that moneth of the yeare, in which ſinne entred into the World, why he alſo did not appoint it upon the ſame day in which ſinne entred, *viz.* the ſixth day of the moneth, but on the tenth.

The reaſon of this is to be found out by obſerving *Moſes* his Faſts in the mount, and the concluſion of the laſt of them.

That he faſted thrice forty dayes, is not ſo frequently obſerved,

ſerved, as it eaſily may be concluded from his owne words.

The firſt Faſt in *Exod.* 24. 18. *And Moſes was in the mount forty dayes and forty nights:* At the end of theſe dayes they made the golden Calfe.

The ſecond Faſt, *Exod.* 32. 30, 31. *It came to paſſe on the morrow that Moſes ſaid unto the People, Ye have ſinned a great ſinne, and now I will goe up into the mount,* &c. *and Moſes returned unto the Lord,* &c. *which he explaineth,* Deut. 9. 18. *I fell downe before the Lord, as at the firſt, forty dayes and forty nights,* &c.

The third Faſt when he goeth up with the new hewed Tables. *Exod.* 34. 28. *And he was there with the Lord forty dayes and forty nights,* &c.

All which being reckoned together from the day after the giving of the ten Commandements, or from the ſeventh day of the moneth *Sivan*, it will be found that his laſt faſt, when he had obtained pardon for *Iſrael*, and the Tables renewed, ended on the tenth day of *Tiſri*: on which day he came downe with the glad tydings of reconciliation: in memoriall of which, that day was ever after obſerved for the Feaſt of expiation: upon the tydings of this, and of the making of the Tabernacle the People begin to diſpoſe of their tents, and to build them booths, becauſe it will be long ere the worke be finiſhed, and they remove from *Sinai*: for this the fifteenth day of the moneth is inſtituted for the feaſt of Tabernacles, ever after.

Hence forward is the Tabernacle begun, and is halfe a yeere in making within a very little.

SECT. XXXII.

The forme, or Idea, and repreſentation of the Tabernacle.

THe forme and fabricke of the Tabernacle is thrice rehearſed in the patterne, in the making, and in the ſetting up, as if by this threefold coard of deſcription, the Holy Ghoſt would draw all to a ſerious obſervation.

Moſes ſaw a glorious Tabernacle pitched in Mount *Sinai* to be the patterne of his, as his was to be the patterne of a more glorious: According to the exact forme of this that he ſaw, was he

to make his: This taught *Moses* and *Israel*, that the making and service of their Tabernacle, did onely serve to the Patterne and shadow of heavenly things, *Heb.* 8. 5. Christ is the true Tabernacle, by, and in whom God dwelleth among men. *Joh.* 2. 21. *Heb.* 9. 11. Now as there was a Tabernacle pitched before God in *Sinai*, before there was one made in *Israel*, so was Christs incarnation in the decree of God, long before he was exhibited in the flesh. Upon the making of *Moses* his Tabernacle, this in the mount vanished, as that of *Moses* was to doe upon the comming of the true one, Christ.

The Tabernacle was *Israels* moveable Temple, and so at every sitting might teach them to looke for one that should not be moved. It consisted of three parts, the holiest, the holy, and the Court, as our Churches doe, of the Chancell, Church, and Churchyard. It was alwayes pitched East and West, whensoever it was set downe, as our Churches stand, but with this difference, that the chiefest place in the Tabernacle, or holiest of all, answering to our Chancels, stood Westward, and Israel worshipped with their faces Westward, because they would not imitate the Heathen, who worshipped towards the Sun-rising. And in their services looked alwayes towards us Gentiles in the West, as expecting us to be joyned to their God with them.

SECT. XXXII.

The dimensions of the Tabernacle.

THe Tabernacle was thirty cubits long, for twenty plankes of a cubit and a halfe breadth apeece made one side, or the length of it, and it was ten cubits broad, as shall appeare hereafter. But first observe these two things.

First, That those which are translated *boards*, were indeed planks of a good thicknesse, even of nine inches thicke apeece, for it is said, in the fastning of the sides of the Tabernacle, that a barre of Shittim wood, ran through the thicknesse of the boards, as they stood edging one to another. Now this barre was no small one, for it was the chiefe strength of the side, and therefore must have a large hole bored to run through, and consequently, it must

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be a thicke planke that would beare such a hole, and not an inch, or two inch board.

Secondly, The cubit by which the Tabernacle is measured, was but halfe a yard, or the common cubit, and not the Sanctuary or holy cubit, which was a full yard. For, first, it is said that every planke was a cubit and a halfe broad; if this were a yard and a halfe, doe but imagine where plankes of such a breadth should be had: Secondly, every planke was ten cubits long; if this were ten yards, imagine how they should be carryed: Thirdly, every two silver Bases were as long as a planke was broad; now two talents would fall short of reaching to a yard and an halfe. Lastly, the Altar of burnt offering was three cubits high; if this were three yards, who could reach to serve at it? These things considered, you finde that the cubit here spoken of, is but halfe a yard, and this will helpe well in measuring all the things to be spoken of after.

SECT. XXXIII.

The peoples contribution to the silver foundation: and its forme and posture.

MEasure out in your imagination, an unequall square, or a plot of ground, of thirty cubits, or fifteene yards long, and of ten cubits or five yards broad, such was the compasse of the Tabernacle betwixt Wall and Wall. The Foundation was of massy peeces of silver, shewing the solidity and purity of the truth, whereupon the Church is founded; Of these massy peeces there were an hundred in all, and in every peece was a talent of silver. Every man in Israel from twenty yeares old and upward, was to give halfe a Shekell, towards these foundation-peeces, whereas for other things they were not bound to a set summe, but to give what their hearts moved them: This might teach them, that to the fundamentals of their Religion, they were all bound, but to other things, each one according to the gift given him. Their manner of giving halfe a Shekell, you finde *Exod.* 38. 26, 27, 28. thus. There were numbred of Israel, from twenty yeares old, and upward, six hundred thousand, and three thousand five hundred

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and fifty men. Reckon thus; The Talent of the Sanctuary, contained 120 pound, the pound 25 shekels, or 50 halfe shekels, so that every Talent contained 3000. shekels, or 6000. halves: so that sixe hundred thousand halfe shekels, given by sixe hundred thousand men, doe amount to a hundred talents: Now there were three thousand five hundred and fifty men besides, which gave so many halfe shekels, or one thousand seven hundred seventy five whole ones, with which were made the hookes of pillars, &c. *Exod.* 38.28. These hundred Talents of silver were thus wrought. Each one was cast into a solid peece of thirteen inches and a halfe long, and nine inches square; in the side that lay upward was a morteise hole, neere unto the end, now two and two were laid close together, end to end, and the morteises were not in the ends that joyned, but in the outmost ends.

Now every planke, whereof the sides were made, was in height five yards, but in breadth three quarters, just as broad as two of these peeces of silver were long, at the foote of the planke, at either corner was a tenon made, the planke being cut downe, or abating so much betweene the tenons, as the tenons themselves were in length, so that when the tenons were shrunke in the morteises, the middle of the planke setled upon the peeces or Bases.

SECT. XXXIV.

The walls and juncture of the Tabernacle.

THese silver Bases then were thus laid: forty at the South side, forty at the North side, and sixteene at the West end, laid as close together as was possible, so that though there were so many peeces, yet was it but one intire foundation; Here are foure score and fifteene of the hundred talents disposed of, in the two sides and the West end, what became of the foure talents remaining, and of the East end, we shall see hereafter.

These Bases thus laid, the planks were set in them, one plank taking up two Bases, twenty planks making the South side, and twenty the North, and eight the West end; these were five yards long apeece, and so when they were set up, they made the Tabernacle five yards and a little more, high upon the walls; Now for the

the making of these plankes sure, and to stand stedfast, the two corner plankes were great helpes, of which first, you remember the length of the sides, namely fifteene yards or twenty plankes, of three quarters breadth apeece. The West end had sixe plankes intire, besides a planke at either corner, joynting end and sides together. These corner plankes were of the same breadth that all the other were, and thus set: The middle of the breadth of the one Planke, was laid close to the end of the South side, or to that planke that was furthest West, so that a quarter of a yard of the breadth of the corner planke, was inward, to make up the Tabernacle breadth, a quarter was taken up with the thickneſſe of the side planke to which it joyned, and a quarter lay outward.

Thus at the South-west, just so was it at the North-west corner. Then count; the two corner plankes were inward a quarter of a yard apeece, and the sixe plankes that stood betweene them of three quarters apeece, behold five yards, just the breadth of the house betweene wall and wall. These corners knit end and side together, and were strength of the building, as Christ is of his Church, making Jewes and Gentiles one spirituall Temple.

Besides these corners strengthening the Fabricke, there were seven bonds to make all sure. First, plankes to plankes were close joynted at the foote, so that the Text calls them תאמים, or twins. Secondly, each planke was linked to the next, at the top, with a golden linke. Thirdly, on the side, staples of Gold were fastned in every planke, so that foure barres of Shittim wood, overlaid with Gold, were carryed in the staples, from one end of the Tabernacle to another. Besides these, there was also another barre of the same wood, that ran from end to end, through the body or thickneſſe of the plankes, a hole being bored through each planke for the purpose. By these barres Christ is fitly resembled, who is conveyed throughout the whole Scripture, in the rings of diverse passages and stories; In the fourth Chapter of the *Ephesians*, there are seven bonds that bind the Church to unity; First, one body; secondly, one spirit; thirdly, one hope of our calling; fourthly, one Lord; fifthly, one Faith; sixthly, one Baptisme; seventhly, one God and Father of all.

Now view in imagination the body of the Tabernacle, as it stands onely planked [without any more addition to it] with plankes of Shittim wood, The length fifteene yards from end

to end, the breadth five yards from side to side. The sides and West end planked up five yards high and somewhat more, the foundation of those plankes, massy peeces of silver: The top of the house, and the East end left open, till they be covered hereafter: First then of the covering of the top, and sides, and West end.

SECT. XXXV.

Of the Curtaines of the Tabernacle.

THe Tabernacle was bounded with Curtaines [as lightest for carriage] which Curtaines covered top and sides. These Curtaines were Tapestry worke: The ground was of fine yarne dyed blew, Purple, and Scarlet, woven together; the embroydery was of Pictures of Cherubims.

These Curtaines were in number ten, each one being twenty eight cubits, or fourteene yards long, & foure cubits or two yards broad: They were sewed together five Curtaines in one peece, and five in another: so that they made two large peeces of Tapestry of fourteene yards long, and tenne yards broad. These two peeces are called couplings, *Exod.* 26.5. And these two were thus joyned together. In the edge of either, were made fifty loopes of blew tape, one answerable or correspondent to another; or one over against another; and with fifty hooks or clasps of gold, he linked the loopes together, and so the two maine peeces were made one covering or Tabernacle, *Exod.* 36. 13.

Quest. Why were not all the ten Curtaines sewed together on one peece, but five and five sewed together, to make two peeces, and then those two thus looped together with a button or claspe of gold?

Answ. First, the Tabernacle consisted of two parts; the holy place, and the most holy: which two were divided one from another by a vaile; of which hereafter: Now according to this division of the house, was also the division of the curtaines. For *Exod.* 26. 32. it is plaine that the vaile that parted the holy from the most holy, was hung just under these golden clasps that knit the five and five Curtaines together; So that five Curtaines lay over

over the holy place, and the other five over the most holy, but with this difference: The holy place was ten yards long, and the five Curtaines sewed together were just so broad, and so they covered onely the top and sides, but hung not downe at the end, which was Eastward; but the most holy was but five yards long, and the five Curtaines over, that did not onely cover the top, but also hung downe at the West end, to the silver bases.

Secondly, the looping together of the Curtaines, five and five on a peece, with a golden tye, doth sweetly resemble the uniting of the two natures in Christ, divinity and humanity, into one person, which two natures were not confounded, as Curtaines sewed together, but were sweetely knit together by golden and ineffable union.

Thirdly, this might also fully signifie the two Churches of Jewes and Gentiles, knit together by Christ, that so they make but one spirituall Tabernacle.

Now come and measure the Curtaines againe, imagining them throwne length way over the Tabernacle: they were fourteene yards long, and twenty yards broad, when they were all sewed and looped together: This breadth covered the length of the building, which was fifteene yards, and it hung downe behinde the West end, even to the foundation. The East end was still left open. Of the length of them, five yards were taken up in covering the flat top of the house, which was five yards broad between wall and wall: A quarter of a yard was taken up on either side, with covering the thicknesse of the plankes: so that on either side they hung downe foure yards and one quarter, which was three quarters of a yard short of the silver foundation, or little lesse.

SECT. XXXVI.

Of the Goate-haire Curtaines.

TO helpe this defect, as also to shelter the rich Curtaines from weather, were made Curtaines of Goates haire, eleven in number; in breadth each one two yards, as was the breadth of other, but being one Curtaine more then the other, they were

two yards broader then the other, when they were all coupled together. Each Curtaine was thirty cubits, or fifteene yards long, and consequently a yard longer then those spoken of before. These were sewed, sixe together on one peece, and five on another. These two maine peeces were linked together, with fifty claspes of brasse, as the other were with fifty of gold. But when these curtaines were laid upon the other over the Tabernacle, they were not so laid as these brazen loopes, did light just upon the golden ones, over the vaile, but three quarters of a yard more Westward, so that the five curtains that went West did reach to the ground, and halfe a curtaine to spare, *Exod.* 26. 12. The other sixe that lay East, reacht to the end, covered the pillars whereon that vaile hung, and they hung halfe a curtaine breadth, or a yard over the entrance. Their length of fifteen yards reacht halfe a yard lower on either side, than the other curtaines did, and yet they came not to the ground by a quarter of a yard, so that the silver foundations were alwayes plaine to be seene, every where but at the West end.

Thus had the Tabernacle two coverings of curtaines; yet both these on the flat roofe would not hold out raines, and weather, wherefore there was made for the top a covering of Rammes skins dyed red, signifying well the blood of Christ the shelter of the Church.

Above that was also another covering of *Tahash* skins, a beast not perfectly knowne what he was, but well Englished, a Badger, and guessed well because of his during hide. Thus if you view this building erected, and thus covered, you see the silver foundation alwaies open to view. Halfe a yard above that hid onely under one curtaine: all the side above that under two, and the top with foure.

SECT. XXXVII.

Of the most holy place.

THe Priests entred into the Tabernacle at the East end of it, and so must we; where pace up ten yards forward, and you come to the vaile which parted betweene the Holy place, and the most

moſt Holy of all. The Holyeſt place of all, was filled and furniſhed before the vaile was hung up, and ſo it ſhall be firſt handled. This place was five yards long, five yards high, and five yards broad; a perfect ſquare, the figure of firmeneſſe, herein fitly ſignifying Heaven.

In this place, at the Weſt end, ſtood the Arke of the Covenant of the Lord of all the world, *Iob.* 3. 11. typifying Chriſt, by whom God is come into Covenant with Gentiles as well as Jewes.

The Arke was made like a Cheſt, hollow, that it might receive things within it. It was a yard and a quarter long, and three quarters broad, and three quarters high, made of Shittim boards, and it was gilded both within and without, repreſenting Chriſts purity, both in inward thoughts and outward actions. It had no feet, but the bottome ſtood upon the ground, a figure of Chriſts abaſing himſelfe upon the earth. On the outſide of the uppermoſt brink was made a Golden Crown round about, repreſenting [ſay the Jewes] the Crowne of the Law, but moſt fitly, Chriſt Crowned with glory. At each corner was ſtrucke in, a ſtaple or ring of Gold, wherein were put two ſtaves of Shittim wood gilded over, to beare the Arke withall, which ſtaves were never to be taken out, but there to ſtay continually, teaching the Prieſts, as ſome ſay, to be ready preſt for their ſervice: but rather ſhadowing out Chriſts Deity, ſupporting his humanity, never to be parted from it. Now for the cover of this cheſt, or Arke, it was made of pure Gold, beaten or formed to the juſt length and breadth of the Arke, that when it was laid on it touched the Golden Crowne round about. At either end was made a Cherub, or the forme of an Angell, like a childe, ſtanding bowed, with wings reaching over the Arke, ſo that the wings of one Cherub touched the wings of another. They were of Gold, beaten out of the ſame peece that the cover of the Arke was of. Their faces were one to another, and both toward to the cover of the Arke. This cover both by the Old and New Teſtament, is called the Propitiatory, vulgarly in our Engliſh, the Mercy-ſeat. So called, becauſe from hence God mercifully ſpake to his People. View this part well, and you ſee Chriſt fully.

Firſt, the two Cherubims bowed toward the Mercy-ſeat. So all Angels to Chriſt.

Secondly, They looked each at other, but both toward the Mercy-seat. So both Testaments Old and New, looke each at other, and both at Christ. So doe the two Churches, of Jewes and Gentiles.

Thirdly, This covered the Law: so doth Christ that it plead not against his people to condemne them.

Fourthly, God speakes to *Israel* from hence, so God by Christ to us, *Heb.* 1.2.

SECT. XXXVIII.

Of the Holy place without the vaile.

THus was the *Sanctum Sanctorum*, or the most holy of all: for fabricke and furniture. To separate this from the holy place was hung up a vaile, of the same stuffe and worke that the rich curtaines of the Tabernacle were: The hanging up of this vaile was thus: Just under the golden claspes that linked the curtaines together, were set up foure pillars of Shittim wood gilded over, upon foure Bases of silver, such as the plankes stood upon, and these make up the hundred peeces, or Talents spoken of before: The pillars stood a yard from each other, and the two outmost stood a yard from the walke; at the top of each pillar was fastned a golden hooke, on the which the vaile hung, five yards broad, and five yards high; This vaile represented Christs flesh or humanity, celebrated by foure Evangelists, the foure Pillars that beare up that story.

This place without the vaile was ten yards long and five yards broad: Into this might the Priests come, and *Moses* the Prince by a speciall warrant. The furniture of this was, the Shewbread Table, the golden Candlestick, and the gilded Altar.

SECT. XXXIX.

The Table of Shewbread.

ON the Priests right hand, as he walked up this place was the Table of Shewbread, of this forme and matter, and for this end.

A Table frame was made two cubits long, and a cubit broad, and a cubit and a halfe high; the matter of it was *Shittim* wood all overlaid with Gold: Equall with the top of the frame was a curious wrought border of gold, of a hand breadth; the higher edge equall with the top of the frame, and the border so broad below; on the higher edge of this border was set a golden Crowne, which went quite about the frame, and within this Crowne was the cover laid; At each corner or foot was fastned a staple or ring of gold, close by the lower edge of the golden border. As the feet, so these rings were foure, wherein were put staves of *Shittim* wood gilt with gold, to beare the Table.

Upon this Table were set twelve Cakes or Loaves, resembling the twelve Tribes, who had their daily bread from God. As on *Aarons* shoulders, six and six names of Tribes, so on this Table six and six Cakes, for the Tribes were set one upon another. Each Cake had in it two Omers, which measure was significative. For so much Manna every *Israelite* gathered against the Sabbath in the Wilderneſſe, *Exod.* 16. and on the Sabbath were these Cakes set on the Table, to put *Israel* in minde by the very measure and day of their sustenance in the Wilderneſſe. These Cakes were called the bread of faces, and the Table, the Table of faces, because they were set before God continually; shewing that *Israels* provision was from and before God.

Under the lowest Cake was * a golden dish wherein that Cake lay, and betweene every Cake was * a golden dish: on the top of either row lay * a golden dish whelmed downe; and upon that stood * a dish of Gold with Frankincense in it. These told *Israel* of Gods speciall providence toward every severall Tribe.

* קשרות
* כפות
* מנקיות
* קושות

SECT. XL.

The Golden Candlestick.

OVer against this Table on the South side or on the left hand stood the golden Candlestick of one massie piece: The forme of it was thus; The foot of it was of Gold, from which there went up a shaft streight, which was the middle light; neere the foot was a golden dish wrought Almond wise, and a little above that

that a golden knop, and above that a golden flower.

Then iſſued out two branches on either ſide one, which were carried bowed in equall rate till they might be brought up ſtreight to be as high as the middle ſhaft out of which they proceeded. Upon either of theſe branches were wrought three golden Cups Almond-wiſe, that is, on ſharpe Scollop ſhell faſhion, for ornament; above which was a golden knop or boſſe, and above that a golden flower, and neere above that the ſocket wherein the light was to be ſet. Thus were theſe two loweſt branches: Above which, in the middle ſhaft was a golden boſſe, and then out came two branches more in forme juſt like the other; above the comming out of which in the ſhaft was another knop or boſſe, and out came two others like the former; from thence the ſhaft upward was decked with three golden Scollop cups or diſhes, a knop and flower. Thus the head of all the branches ſtood in an equall height and diſtance. Here were ſeven golden Candleſticks repreſenting the ſeven Spirits of the Meſſiah, ſpoken of *Eſay* 11.2.3. and from thence by the *Talmudiſts* and *Apocalyptique*. The varietie of ſevens here might remember *Iſrael* of the ſeven dayes of Creation. As the twelve Cakes repreſented the twelve Tribes, ſo the light of the Candleſticke ſet before them, ſignified the light of the Law whereby they were to be guided: And the lights alwayes ſtanding here, as well as the Loaves there, tell *Iſrael* that they have as much need of this as of their daily ſuſtenance.

SECT. XLI.

The Altar of Incenſe.

BEtweene the Candleſticke and the Table ſtood the Altar of Incenſe: fitly teaching that it is the incenſe of prayer that ſanctifies both our ſpirituall food ſignified by the light of the Candles, and our bodily food by the loaves. This Altar was made of *Shittim* wood, overlaid with gold: It was a cubit long, as much broad, and two cubits high. At each corner it had a horne, made of the ſame peece with the corner poſt; Hornes, top and ſide were all gilded with gold: On the end of the frame upward

ward was set a * golden Crowne; at the foote of which Crowne, on either side were stricke two golden rings or staples, in which were put two staves of *Shittim* wood, overlaid with gold to beare this Altar withall. This Altar was set neere the vaile, just in the middest of the breadth of the roome [before the middest of the Arke which was within the vaile] distant from either wall two yards and a quarter. On the north side of it stood the Table, which being set length way to the wall, tooke up halfe a yard of the breadth of the house, so betweene it and the Altar was a passage or way a yard and a quarter broad. The Candlestick was of the same bredth with his branches spread, that the Table was of length, and so was set overagainst it, shewing five inches betweene every socket, wanting one inch of the whole. This being set as farre from the wall as the outmost edge of the Table that stood on the other side of the house, afforded the same space betweene the Altar and it as the Table did. Thus was the furniture of this place called the Holy. Goe into it at the East end, and looke just before you, and there is the vaile and golden Altar: on your right hand nigh the vaile twelve loaves on a golden Table: on your left hand seven Lampes burning in seven golden Candlesticks made of one peece, by which you see golden snuffers and dishes for the cleansing of the Lampes morning and night. Looke upon the walls on either side, and you see nothing but gold, over your head, and there you behold pictures of Cherubims curiously wrought in rich Curtaines: It is not fit every eye should see so rich a roome, therefore to prevent this, the east end had a hanging like the vaile within, of the same dimensions, and of the same materials wrought with needle. This was hung upon five Pillars of *Shittim* wood overlaid with gold, each Pillar was fastned in a base of brasse, and at the top had a golden hooke on which the covering hung.

* כתר כותנת

Quest. Whether was the vaile hung within the Pillars or without?

Answ. Without, so that it hid the Pillars from the view of the people, else had not the building beene uniforme, all the Timber of the house being hid with hangings, and this not. Thus was the Tabernacle made, with all the furniture of it. Now are we to consider the outmost part of it, or the Court of the people.

SECT. XLII.

Of the Court of the people.

THis Fabricke of the Tabernacle was inclosed with another pale of curtaines hanging round about it. On the South side of the house, twenty cubits distant from the house, were set a row of *Shittim* Pillars, twenty in number: Each Pillar was set in a base of brasse distant from each other five cubits, counting from the middle of one Pillar to another. So that the twenty made a length of an hundred cubits: in each Pillar was stracke a hooke of silver, and each Pillar had a border of silver wrought about it. Thus were they on the South side, just so were they on the North. At the West end, 35. cubits from the house were set ten Pillars in the same manner and distance, making the breadth of the Court fifty cubits at either end, for just in the middle, the house tooke up ten cubits breadth: just so were the Pillars set at the East end, at the same distance from the house, and from one another. On the sides upon the hookes of the Pillars were hangings fastned, made of linnen well twisted, of an hundred cubits in length and five in height, at the west end were the like, just halfe so long, and just so high: At the East end there was some difference, for that had three peeces to make it up. On either side of the entrance was a peece hung of fifteene cubits long, and of the same height: just in the middle was a peece of twenty cubits long, of the same height with the other hangings, but of more rich stuffe, for whereas the other were made onely of linnen, this was of the same stuffe that the rich curtaines were, curiously wrought with the needle. To fasten these hangings that they might not flie up in the lower end, there were cords fastned to them, and these cords tied to brasen pins, which pins were fastned in the ground, and so made all sure. Thus were also the curtaines that covered the house served with pins of the same metall, with cords fastned to them in like manner, to prevent the like inconvenience. So was the Court called the Court of the people, because into this the people had entrance, as well as the Priests and Levites.

SECT.

SECT. XLIII.

Of the Altar of Burnt Offerings.

IN the Court of the people stood the Altar of burnt sacrifice up toward the Tabernacle, that the people might stand to behold the sacrifice offered, with their faces toward the holy place; onely the Laver stood above the Altar betweene it and the Tabernacle.

This Altar was made of *Shittim* wood, five cubits or two yards and a halfe long, and as much broad, and one yard and a halfe high, thus made: First a strong frame like the frame of a Table of these dimensions: The open places in the frame were made up with boards. All this bulke was overlaid with brasse, at each corner was a horne made of the same wood and peece that each corner post was of. Thus stood it hollow, and within the hollow, just in the middle betweene bottome and top, was set a brasen grate, made in manner of a net, that the Ashes might fall through; upon this grate the fire burnt continually and never went out. At each corner of this grate was a brasen ring, which at each corner came through the Altar frame and hung out of the frame; in these rings were staves of *Shittim* wood overlaid with brasse, put, which made the frame, and the grate sure together, and so were they also carried together.

To this Altar belonged divers appurtenances made of brasse: As first brasen Pans, in which they carried forth the Ashes of the Altar. As also brasen shovels to scrape the Ashes together. Then brasen basons wherein to take the blood of the sacrifice: Brasen hookes, with which they turned the burning peeces into the fire if any part lay out, that so every part might bee surely burnt. Lastly, brasen dishes or Censors, in which the Priests took burning coales from the Altar to carry into the Holy place, there to offer incense.

SECT. XLIIII.

Of the Laver for water.

IN this court also stood a vessell of brasse, upon a foot or base of brasse, in which vessell water was kept for the Priests washing

themselves,&c. The forme of this is not expressed in the Text, therefore we will looke onely at the matter and the end. This vessell was made of brazen bright peeces, which the women used to looke their faces in: and out of this piece water was taken when a suspected woman was to be tryed. The end why this was set so nigh the Altar was, that the Priests might wash themselves when they went about the service of the Tabernacle, and that they might wash some part of the sacrifices. This Laver fitly resembled the water of Baptisme that admits us to sacred Mysteries, and chiefely the blood of Christ that cleanseth us from al filthinesse of flesh and spirit.

SECT. XLVI.

High Priests Garments.

כתונת תשבץ

NExt unto his flesh he had a coate wrought checker worke, this reacht downe to his heeles: such a coate as this each one of his sonnes had, *Exod.* 39. 27. This was made of fine linnen: and it was girded to him about his loynes, with a needle-wrought girdle, of divers colours.

כעיל האפוד

About this he put another coate, called the coate of the Ephod, because the Ephod, being put upon this did gird it. This coate was all of one stuffe and colour, namely of fine yarne dyed purple. This coate he put not on after the ordinary fashion of putting on coates which were open before, but this he put on like a Surplesse, over his head, for it had a hole in the top wherethrough he put his head, and this hole was edged about with an edging of the same stuffe woven in, that the hole should not rent. At the skirts of this coate, were made Pomegranates of linnen and woollen of divers colours, and Bells of gold, so that there were a Bell and a Pomegranate, a Bell and a Pomegranate, round about: This coate was not so long as the under coate, for then the Bells would have drawne on the ground, and would not have beene heard, which to have missed had beene death to *Aaron*: this represented to the Priests, that the sound of good doctrine, and fruit of good living, must alwayes be about them, as these Bells and Pomegranates: This coate also did fitly resemble Christs humane

humane nature. First, as this was of one ſtuffe without mixture, ſo that, without corruption. Secondly, as this was put on after an extraordinary manner, ſo Chriſt put on humanity by an extraordinary conception and generation. Thirdly, as was the edge about the hole to keepe it from renting, ſuch was the unſeparable union of Chriſts two natures. Fourthly, as were the Bells and Pomegranates, ſuch were his life and doctrine.

SECT. XLVII.

High Prieſts Ephod.

ABove this he put the Ephod, the materialls of which were fine yarne or threds dyed blew, and purple, and ſcarlet, and with every thred of theſe, was twiſted a thred of gold, fitly ſhewing the purity and holineſſe of the Prieſt in every action, as alſo moſt fitly reſembling the luſtre of the deity ſhining in each of Chriſts humane actions. אפוד

The word *Ephod*, doth generally ſignifie any thing that girdeth a man, ſo the word originally ſignifies. More particularly it betokens garments or other things uſed in divine ſervice: So *Samuel* miniſtred before *Eli* in a linnen Ephod, or a linnen coate girded to him. So *David* when he brought up the Arke to *Jeruſalem*; being deſirous to be as Prieſt-like as he might; he was cloathed with ſuch a garment, a linnen Ephod: So the abomination which *Gideon* made *Judg.* 8. 27. is called an Ephod. Becauſe he made it to reſemble that Ephod which he had ſeene upon the High Prieſt at *Shiloh*. Moſt eſpecially the Ephod ſignifies the upmoſt garment of the High Prieſt when he ſerved at the Altar or Tabernacle. The forme of this was ſomewhat like the aprons which ſome workemen weare, tyed over their ſhoulders and covering their breaſt: Such was this, a rich piece of ſtuffe, of the materialls before named, the breadth of the Prieſts breaſt; at either ſide it had a ſhoulder peece of the ſame peece, which went over the Prieſts ſhoulders and were faſtned behinde one to another: Before his breaſt the peece came downe to his paps, and there was the lower edge of it, upon which was woven a peece to gird it withall, of the ſame ſtuffe and peece, ſo that it was girded over

his paps or heart; whence *John* speaketh, when he saith, he saw Christ girded about the Paps with a golden girdle, *Apoc.* 1. 13. Upon the shoulder peeces were two precious stones set in ouches of gold, one on the one side, and another on the other. The stones were שהם or Beryll, vulgarly Onyx, the stone which among the twelve belonged to *Joseph*. In these two stones were ingraven the names of the twelve Tribes of *Israel*, sixe on one and sixe on another.

Thus when the Priest appeared before the Lord, he bare the charge of all *Israel* upon his shoulders: A full resemblance of Christ.

Upon the shoulder peeces likewise were two bosses of gold neere to these stones, unto which the gold chaines that tyed the Breast-plate to the Ephod, were made so fast that they might not part one from another. Thus was the curious worke of the Ephod, with its girdle and other appurtenances, a full signification of the preciousnesse, and yet heavy charge of the Priesthood.

SECT. XLVIII.

The Breast-plate.

חשן המשפט

UPon the Ephod was the Breast-plate fastned; it was called the Breast-plate of Judgement, because from it God answered by *Urim* and *Thummim*, *Numb.* 27. 21. The materials of this were the same that the Ephods were, *viz.* Fine yarne or thread, of various colours, and a thread of gold twisted with each, which thread woven together, made as it were cloath of gold. This Breast-plate was of this cloath, of such a peece, as when it was foulded double, was a just square of a span every way: Thus as the best part of all the Tabernacle, *viz.* the most holy, was a perfect square, so is the best peece of *Aarons* garments. This peece was double, because of the weight of the stones in it, which required that it should be strong.

In this peece were twelve precious stones, set in foure rowes, three in a row, every stone bearing upon it the Name of a Tribe.

First,

First, 1 *Reuben*, 2 *Simeon*, 3 *Levi*.
Second, 1 *Judah*, 2 *Issachar*, 3 *Zabulun*.
Third, 1 *Dan*, 2 *Naphthali*, 3 *Gad*.
Fourth, 1 *Asher*, 2 *Joseph*, 3 *Benjamin*.

SECT. XLIX.

Of the Vrim and Thummim.

THat *Vrim* and *Thummim* should be nothing but the name *Jehovah* written and put into the Breast-plate, as some have held, savours more of exorcisme than a divine Oracle.

Or that the lustre, or dimnesse of the twelve stones should be the Oracle, as others, is as strange a fancy as the former, if we consider the particulars of Answers that have beene given: As among others, that of *David*, Whither shall I goe? the Vrim answered to Hebron.

This impossibility others having espyed, have averred that the *Vrim* consisted of the names of *Abraham*, *Isaac*, and *Jacob*, and the Twelve Tribes, and that when a question was asked, the letters that served to give the answer, either rose up above the others, or else met strangely together, and made words to give an answer. But if the letter *Teth* were to be spelled in the answer, where was it to be had?

Leaving then these and other conjectures, let us see what light the Scripture will give us concerning these things.

First, *Vrim* and *Thummim* were not two things, but one and the same thing, and for this reason, they are called sometime by by a single name, *Num.* 27. 21. 1 *Sam.* 28. 6. &c.

Secondly, the stones in the High Priests breast-plate, are called the *Vrim* and *Thummim*, Exod. 28. 30.

Thirdly, when God answered by *Vrim* and *Thummim*, the answer was not given by any appearance in the stones, but by the mouth of the Priest. *Num.* 27. 21.

Fourthly, the Priest when he was to receive his answer, was to have the Ephod on, 1 *Sam.* 23. 9.

Lastly, the Priest when he was to receive an answer, stood before the Arke, *Judg.* 20. 27. 28.

The

The manner then of inquiring of the Lord by *Urim* and *Thummim*, was thus.

The things to be inquired of must be of weight and generality: for the stones represented the Judgement of all the people, *Exod.* 28.30. therefore the inquiry by them must concerne the generall: Such was the generall question at *Shiloh*, *Judg.* 1. 2. *Who shall first set upon the Canaanites*? Such was that of all *Israel*: *Shall I goe up against my Brother* Benjamin? *Judg.* 20. 23. and divers others.

When such a scruple was to be resolved, it was told to the High Priest what he should aske: So did *David* wish *Abimelech* the High Priest at *Nob* to enquire whether his journey should prosper, 1 *Sam.* 22. 10. So did the *Danites* to the fained Idolatrous High Priest, *Judg.* 18. 5. The Priest knowing what to aske, put on the Ephod and Breast-plate, which hung unseparably at it. This doe *Davids* words meane, when he saith to *Abiathar* the Priest, Bring hither the Ephod, 1 *Sam.* 23. 9. And for this it was that *Abiathar* made sure of the Ephod, when he fled from bleeding *Nob*, 1 *Sam.* 23. 6. Without the stones on his breast, the Priest enquired not: for the stones represented *Israel*, and when the Priest brought them before the Lord, he brought as it were *Israel* and their matters before him. To goe without these was to goe without his errand. If *Sauls* conscience could have told him of no other cause why God would not answer him, as it might many, yet he might see this to be one reason undoubted, viz. Because though he had the Arke neare him, yet had he neither High Priest nor Ephod; and seeing his crosse in this that he could not be answered, his conscience might tell him what he did when he slew the Priests of the Lord.

When the Priest knew what to enquire about, and had put on these habiliments, he went and stood before the Arke of the Lord, and enquired about the matter, and the Lord answered him from off the Propitiatory from betweene the Cherubims, and so the Priest answered the People. Now there was some difference in the Priests manner of inquiring, according to the situation of the Arke, when the Tabernacle was up, the Priest went into the holy Place, and stood close by the vaile which parted the holy from the most holy, and there inquired, and

God

God from betweene the Cherubims which were within the valle, gave him an anſwer.

But when the Tabernacle was downe, or the Arke diſtant from the Tabernacle, travelling up and downe, then did the Prieſt in his Robes ſtand before the Arke, as it ſtood covered with the curtaines, and enquired, and the anſwer was given him, in behalfe of *Iſrael* whom God ſaw on his breaſt: For this reaſon the ſtones, for whoſe ſakes the *perfect light* of reſolution was given, are called the *perfect light* or *Urim* and *Thummim*, and the anſwer given from the Prieſts mouth is called the anſwer by *Urim* and *Thummim*.

David once enquired of the Prieſt, having the Ephod, but wanting the Arke, and God anſwered him, and ſhewed him that God was not bound to meanes. On the contrary *Saul* once enquired of the Arke, wanting the Ephod, and God anſwered him not, ſhewing him how God honoured his Prieſts whom *Saul* had diſhonoured, even to the Sword.

Thus have we ſeene the Breaſt-plates forme, richneſſe and glory. Forme, foureſquare a ſpan every way: the richneſſe, it was ſet with twelve precious ſtones: the glory, that for the ſake of theſe ſtones, that is, for their ſakes whoſe names theſe ſtones bare, God revealed ſecrets to his people. See this breaſt-plate faſtned to the Ephod, and you ſee *Aaron* the High Prieſt arrayed in his glorious garments. At each corner of the breaſt-plate, was a golden ring faſtned. On the upper ſide of the piece, juſt upon the edge, was layd a little golden chaine, which ran like an edging lace upon the edge, and was brought through the two rings which were at either corner one, and the ends of the chaines were made faſt to boſſes or loopes of gold which were on the ſhoulder peeces of the Ephod by the Onyx ſtones. At the lower edge of the breaſt-plate was an edging chaine, carried juſt in the ſame manner that the other was, through two gold rings, and the chaines tyed to the embroidered girdle of the Ephod, as the other were to the ſhoulder peeces. Breaſt-plate and Ephod might not be parted, no more then might the Staves and Arke.

SECT. L.

The erection of the Tabernacle.

IN the yeare of the World two thousand five hundred and fourteene, which was the second yeare current of *Israels* departure out of *Ægypt*, in the moneth *Abib*, or the first moneth *Stilo novo*, in the first day of the moneth, *Moses* set up the Sanctuary under mount *Sinai*, and this was the manner of his setting it up.

Hee laid the silver foundations in their rankes, and in them he set up the plankes and strengthened them with the five barres, linking them also together at the top with a golden haspe. He set up the foure Pillars in the house whereon to hang the vaile, and the five pillars at the East end whereon to hang that vaile also. He set the Arke in the most holy place, hanging up the vaile before it. In the holy place he set the Table and Shew-bread on the North side, and the Candlesticke on the South, and the Altar of perfume, just in the middle betwixt them: And at the East end he hung up the vaile to keepe these things from vulgar eyes.

The Altar and Laver he set up before the entrance, and incompassed them, and the Tabernacle it selfe with a pale of hangings round about.

Thus was the Sanctuary erected, and was lovely to them that beheld it, being the glory and the strength of *Israel*. Then did the cloud of glory flit from off the Tent of *Moses*, and lighted upon the Sanctuary, and dwelt there more gloriously then on the other.

And thus endeth Exodus *in a cloud, under which we are to looke for a more perfect Tabernacle, not made with hands, nor of this building, in which the God-head should dwell bodily.*

FINIS.

Judico Libellum hunc (cui titulus, A Handfull of Gleanings out of the Booke of Exodus *) insigni doctrina refertum, summa cum utilitate imprimendum.*

Ja. Cranford.